Discrimination – 1929

Alabama

Barred By White Schools, Cajuns May Ask Courts To Decide Status

Unwelcome in the white schools and unwilling to enter negro schools, a group of Cajuns, a historic people immortalized in Longfellow's "Evangeline" have threatened legal action against Washington County school authorities, the State Department of Education has been advised.

The problem of what school some of these people shall attend is not new in Washington County. Each year it presents itself to Washington officials in form more or less aggravated.

While the situation now is no less acute than formerly, C. M. Matthews principal of the Washington County High School, has appealed to the State Department for advice.

Mr. Matthews was advised by Dr. A. F. Harman, state superintendent of education, that the Constitution of Alabama made provision only for schools for white and schools for colored. The problem is a matter for the county school authorities to handle, he stated.

"As principal of the County High School you are the agent of the County Board of Education," Dr. Harman wrote, "as the county superintendent is the executive officer. The county board on recommendation of the county superintendent, formulates and adopts the rules and regulations for the operation of the schools under its control.

Up To School Board

"Therefore, it is your duty as principal of the county high school to admit or exclude such pupils as you may be directed by the board to admit or exclude. This direction should be given you in writing, through the county superintendent."

The attention of Mr. Matthews also was directed to a recent school survey report made by the State Department of Education in Washington County upon request of the county school authorities. The survey, on file with the county board, discusses the problem and the attention of Mr. Matthews was directed to the survey for any aid it may give him or the board in settling the controversy.

The report states that "it would seem that if the children of a family have attended the white schools or the colored schools for a generation or so without challenge as to race the superintendent would be justified and expected to continue to assign them to the schools of the kind which they or their forebears have attended."

The report sets forth that the situation in Washington County is unique as compared to the remainder of the State and that it was one "calling for extreme patience and sound judgment."

Following is an excerpt from the Washington County survey report:

"Triple" School System

"The South has long suffered by the expense and disadvantage of a dual system of schools. Under the Constitution and the law in all Southern states separate schools must be maintained forever for the white race and for the colored race.

"Through a historical circumstance Washington County finds it necessary to maintain in some degree a triple system of schools. This is an unusual situation calling for extreme patience and sound judgment. The survey staff has been requested to make a statement concerning the assignment of pupils to schools under the local situation.

"It is clear that pupils admittedly white must be assigned to white schools It is also clear that pupils admittedly colored must be assigned to colored schools. Schools other than those exclusively for the white race and those exclusively for the colored race are not contemplated in the Constitution or in the laws of Alabama.

"The triple school system of Washington County may be and doubtless is expedient, but without standing in law. It would seem then that attendance at schools not established exclusively for the white race or exclusively for the colored race would be optional; that is, such schools would be established as a matter of expediency and at the request of citizens who desire their children to attend them.

Question For Science

"This leaves the superintendent with the important responsibility of determining in most cases whether pupils shall be assigned to white schools or to colored schools. It is not believed that it comes within the province of a superintendent of education to determine the race of a child or children under such circumstances.

"It would seem that if the children of a family have attended the white schools or the colored schools for a generation or so without challenge as to race the superintendent would be justified and expected to continue to assign them to the schools of the kind which they or their forebears have attended.

"Removal of a child not admittedly white to a colored school, or of a child not admittedly colored to a white school, under such circumstances, would seem to be a matter for scientific investigation and for adjustment by court order It does not appear by what authority a superintendent of education can pass judgment where race is in question."

The Cajuns are a colony of people who claim to be of French descent and came to the Alabama and Louisiana coast generations ago from Arcadia. Through intermarriage theirs is a strange admixture of French, Spanish and Indian blood, but they are quick to resent any implication that they are related to negroes. They are known as a proud, sensitive, poor and as a whole, uneducated folk, but withal hospitable and generous.

Discrimination—1929

Calipornia.

MEXICANS FIGHT BEING PUT IN A NEGRO SCHOOL

Oppose Plans in California to Place Them in Jim Crow School

MEXICO CITY, May 16—Considerable strife has been stirred up by a movement to segregate Mexican pupils in the public schools. Pupils of the Dr. Alvarado primary school protest in a letter to American Ambassador Morrow against alleged threat to expel Mexican children from the public schools of San Bernardino County, Cal. unless they were willing to be segregated with Negro and Oriental pupils.

Mexico pointed out that such an attitude would counteract the effects of Col. Lindbergh's "good will" flight to Mexico city and the work carried on by Ambassador Morrow himself.

5-17-29

St. Louis Mo.

NO RACIAL DISCRIMINATION IN THE CITY'S MUNICIPAL SWIMMING POOL RULING OF PRESIDING JUDGE ELLIOTT CRAIG OF THE SUPERIOR COURT

In a suit brought in mandamus proceedings against the City Park Board by Attorneys Hugh E. McBeth and E. C. Jennings on behalf of their client, Miss Ethel Prioleau of 1113 W. 35th Place, before Presiding Judge Elliot Craig of the Superior Court, Monday, August 5, Judge Craig rendered the following decision, "that the constitution forbids discrimination against any person because of racial differences," and added further that the City Park Board should admit Miss Prioleau to the privileges of Exposition Park or come into court Friday, August 9, and show cause why this young lady should be barred from the privileges o fthe city's plunge.

Pacific Defender 8-24-29 Baltimore Md. Calif.

This decision is one of great importance bearing on the rights and privileges of the Black citizens of this community.

Judge Craig pointed out that the constitution forbids discrimination and the fight brought by the attorneys for Miss Prioleau was based on their client's constitutional rights.

The program of discrimination was initiated by the Park Board under the old Cryer regime, the jim crow order was one of the initial acts of the said commission that came into being in accordance to the new charter. The N. A. A. C. P. took up the fight against this discrimination through the late Attorney Cerruti and lost the case. The action of McBeth and Jennings which has brought this victory is entitled to unlimited commendation.

This ruling set out by Judge Elliot Craig automatically settles the question of swimming pools throughout the city, including the new plunge just opened on Evergreen.

Discrimination—1929

Canada

Toronto Hotel Limits "Liberty" of Robesons

Toronto, Canada, Nov. 29.—Although the manager of the Royal York hotel denied issuing an order as to the manner in which Paul Robeson, distinguished singer, should conduct himself while a guest at the hotel, reports are current that the singer was given rooms only on the condition that he maintain the strictest privacy.

11-30-29

During the Baptist convention held here last year, several of the delegates were barred from certain hotels. However a check-up on the principal hotels fails to disclose that either has a direct or indirect policy of discrimination on the basis of color.

An official at the King Edward hotel replied when questioned that "their policy was not to antagonize anyone who threatens."

According to G. R. Street of the Royal York hotel, "every person who comes to the desk in this hotel is treated on his merits. A hotel is a social institution and we must abide by the same rules which govern admission to clubs, associations and private houses."

Mr. Street was asked if there was any definite objection to receiving members of the Race as guests. He answered that "Breeding and education put all men, no matter what their color, on the same social plane. There might be objection to the presence of a Colored person comporting himself in bad taste around the rotunda or in the dining room, but apart from that we have no objection to members of that race."

The manager of the Royal York, Mr. Neal, said he did not know of any regulation which would bar a Colored gentleman from the hotel.

"If Mr. Robeson was staying here I did not know anything about it," he said, "and I certainly issued no order as to the manner in which he should conduct himself."

Mr. Robeson was recently denied admission to the grill room of the Savoy hotel in London.

Mr. Robeson returned to America a short time ago after having spent two years in Europe on a concert tour and as the star in "Show Boat." While in England and on the continent he delighted with his exceptional repertoire of spirituals the crowned heads of the old world. He became the most popular American abroad and was entertained by sovereigns and citizens alike.

The late Walter Camp, creator of the mythical All-American football team, selected Robeson as a member for all time while the singer was playing for Rutgers university in New Jersey, where he received his college training. At Columbia university Mr. Robeson received a degree in law. His treatment at the Royal York hotel in this city is evidence that race prejudice is spreading instead of diminishing.

Discrimination - 1929

Race Line Drawn At Synod Session

Presbyterians Involved In Unchristian - like Conduct

WASHINGTON, July 3.—(C. N. S.)—The Rev. Halley B. Taylor, 1715 First street Northwest, pastor of the Fifteenth Street Presbyterian Church of Washington, D. C., was in attendance at the conference of the Baltimore Synod and Woman's Society for Missions of the Presbyterian Church, at Hood College, Frederick, Md., Thursday of last week.

He registered at the college early that day, was assigned to a room, which he occupied, attended a motion picture in the "Y" hut on the campus and later answered the call for dinner.

The fact that the Presbytery of the District of Columbia has adopted a rule not to entertain where the color line will be drawn, operative over several years, and the sessions having to do with missions affecting various races of mankind, led Mr. Taylor to expect no embarrassments. He was informed by Dr. Wallace Radcliffe, however, after taking his seat at the table, that it had been learned that it was the rule of Hood College to bar Negroes.

In response to the suggestion that he obtain accommodations elsewhere in Frederick, he withdrew his registration and returned to Washington immediately. The incident resulted in an animated discussion at the conference and was referred to the committee on bills and overtures.

Viewing with "real sorrow and regret the unhappy incident" the synod resolved for the next meeting "to determine whether a place can be obtained where the social race distinction would not be raised."

In a resolution presented by the Rev. Dr. Hugh L. Hodge of Baltimore, chairman of the committee on bills and overtures, the matter was referred to a joint meeting of the synodical council and the following resolution adopted:

"We review with real sorrow and regret the unhappy incident in race distinction which occurred regarding entertaining a delegate to the synod. We resolve that the clerk be instructed to send a letter to Dr. Halley B. Taylor, explaining that the discourtesy he suffered is not an exclusion desired by the synod.

"To assure him and all commissioners of his race an equal right to share all the privileges and duties of the synod as such wherever we meet and that satisfactory arrangements will be made for their entertainment in town as is done in presbyteries and general assemblies, we further resolve that the matter of the next meeting of the synod be referred to the synod council and to the synodical in joint meeting to determine whether a place can be obtained where the social race distinction would not be raised."

The Rev. A. Brown Caldwell, pastor of Walbrook Presbyterian Church, who was elected moderator, stated that Negroes are in no wise excluded from the session of the conference or synod and that the synod is always ready to make provision for any commissioners in the town where the meetings are being held.

Dr. Joseph H. Apple, president of the college, was absent and no official statement for the institution could be obtained. It is understood, however, that although colored persons are received at meetings in the assembly halls they are excluded from the dining rooms and dormitories.

PROTESTS BRING RESULTS

BULLETIN!

WASHINGTON, D. C., Aug. 29.—After several customers had returned purchases and a committee had protested to the management, signs designating separate public conveniences for white persons and colored persons were removed from the new retail department store of Sears, Roebuck and Company, of Chicago, which opened here last Wednesday morning.

A committee called on Alvin E. Dodd, eastern manager of Sears, Roebuck and Company, Thursday morning and protested against the use of such signs in Washington. Thomas H. R. Clarke acted as spokesman for the committee which was composed of A. S. Pinkett, secretary of the local branch of the National Association for the Advancement of Colored People; Mr. Clarke, representing the Equal Rights League; Dr. George H. Richardson, president of the Federated Civic Associations; J. C. Bruce, vice president of the local branch of the National Association for the Advancement of Colored People; Rev. George A. Parker, of the Baptist Ministers Alliance; S. M. Dudley and Rev. T. L. Wallace, of the African Methodist Episcopal Zion Church; Robert J. Nelson, West A. Hamilton and J. A. G. LuValle.

Mr. Dodd agreed to the removal of the signs and said that no special effort will be made by the store management to enforce the use of separate rest rooms.

WASHINGTON, D. C., Aug. 29.—(C. N. S.) — Segregation raised its hydra head here Wednesday at the opening of the new retail department store of Sears Roebuck and Company, located on Bladensburgh road, two blocks north of Fifteenth and H streets Northwest.

For the first time in the memory of oldest inhabitants, colored customers of department stores were warned by glaring gold letters of a flagrant discriminatory practice and were directed to separate toilets and rest rooms, boldly marked "For Colored Women" and "For Colored Men," respectively.

A storm of protest swept the city, within an hour after the opening, and scores of complaints were filed by outraged shoppers with various representative citizens.

Mrs. Eva Board, the wife of Dr. W. L. Board, had just made several purchases in the store when informed of the offensive sign. Unwilling to believe that the new store would inaugurate any such dastardly policy, Mrs. Board said that she went upstairs to see for herself.

The toilets are located on the second floor. The signs had been carefully lettered in gold on the mahogany doors, of rooms adjacent to those marked "For White Women" and "For White Men," respectively.

As a protest against this humiliation of their colored patrons, Mrs. Board immediately returned to the counter at which she had made her purchases and told the clerk that she was returning the goods. The clerk sought the manager.

When he came, Mrs. Board quietly stated her reason for returning the goods. The manager colored deeply but made no comment. Her money was refunded and Mrs. Board left the store, chagrinned to note that among the hundreds of colored patrons pouring into the store there were several "race leaders" who did not feel the matter keenly enough to withhold their trade.

It is claimed that these women were well aware of the policy adopted toward colored patrons and of the existence of the offensive signs. No others have been located to date who took Mrs. Board's stand and returned their purchases. They reported the matter to the newspapers and were content to leave it to Julius Rosenwald, the principal stockholder in the company, who is well loved for his fairness and philanthropy among Negroes.

On Thursday a committee of the heads and representatives of the various civic and fraternal organizations visited the management of the store. They were assured by Alvin E. Dodd, the eastern representative of the company, and P. J. Daly, the local manager, that the signs would be removed.

This promise, however, was not kept, and signs were still in evidence at closing time Saturday.

The Capital News Service immediately upon confirmation of the numerous complaints received from the women, sent the following telegraphic communication to Mr. Julius Rosenwald in Chicago:

Mr. Julius Rosenwald,
Sears, Roebuck and Company.
Chicago, Ill.

"We find that the local Sears Roebuck plant, opened here Wednesday, segregates colored patrons in rest and wash rooms. No satisfaction from local management. No local concern has ever taken this step. Do you sanction this policy. Please advise by wire.

ROBERT A. PELHAM.
Director.
Capital News Service.

In the absence of Mr. Rosenwald from Chicago, the telegram was forwarded to the executive offices, 4640 Roosevelt boulevard, Philadelphia, Pa.

The following reply, signed by Lessing Rosenwald, vice president of the company, assures the Capital News Service of the immediate discontinuance of this practice.

The letter reads:

Sears, Roebuck and Co.
Executive Offices
Philadelphia, Pa.
August 23, 1929.

Capital News Service.
Attention Robert A. Pelham,
2001 Elevent Street Northwest.
Gentleman:

Your telegram to Mr. Julius Rosenwald has been referred to me on account of Mr. Rosenwald's absence from Chicago.

At the time that our Washington store was built, it was felt that separate washroom facilities for colored people and white people would be most acceptable to members of BOTH races. The facilities in all washrooms are identical, no differentiation being made.

We will investigate very carefully the information contained in your telegram, and if we find that in no other place is this practice being followed, we will immediately discontinue it in our Washington store.

Please accept my thanks for bringing this matter to our attention.

Very truly yours,
LESSING ROSENWALD.
Vice president.

The committee which visited the local management and protested were Thomas H. R. Clarke, representing the Equal Rights League, who acted as spokesman; Dr. George H. Richardson, the Civic Federation; West A. Hamilton, the Sentinel; J. U. LaValle, the Tribune; Robert A. Nelson, the Eagle and the Elks' Civil Liberties Commission; J. C. Bruce and A. S. Pinkett, the N. A. A. C. P.; George A. Parker, the Baptist ministers; Rev. T. W. Wallace and S. N. Dudley, the A. M. E. Zion Church.

SEND COLORED CUSTOMERS TO BASEMENT

Down-Town Stores Said Not To Want Colored Trade

The Hub of Charles St., and Lane Bryant's are said to have gone lily-white. This is not an "ad" paid for by these firms, but their method of announcing this news is so childish, rude and unbusinesslike, as to make it a classic for their Association of Commerce.

Mr. and Mrs. A. C. Rideout, of Catonsville, were customers of the Hub for about ten years. Going in one day last week to pay their bill in the usual way a cash-girl took charge of the transaction, and presumably went to check up with the ledger, left Mr. Ridout standing for over half hour. Getting impatient, he addressed a floor-walker, who, to his credit, told him politely that the lack of coustesy was in keeping with the store's policy of closing out all accounts with colored patrons.

Very recently, Mrs. Ridout also a customer of Lane Bryant's since their opening in the city, paid her bill, and as was her custom inspected the line of good displayed. Selecting a pair of hosiery she fancied, the soles-woman informed her that she could not be served on, and could not select anything from the main floor, but could have the full range of the basement.

"Why must I be confined to your basement only," queried Mrs. Rideout. "Because you are colored, and that is our new rule," replied the sales-woman.

JULIUS ROSENWALD, WEALTHY PHILANTHROPIST AND MANAGER OF SEARS, ROEBUCK, TO ABOLISH SEGREGATION IN THEIR WASHINGTON. D. C.. STORE

WASHINGTON, D. C.—(CNS)—Segregation raised its hydra head here last Wednesday at the opening of the new retail store of Sears, Roebuck & Co.

For the first time in the memory of oldest inhabitants, colored customers of department stores were warned by glaring gold letters of a flagrant discriminatory practice and were directed to separate toilets and rest rooms boldly marked "For Colored Women" and "For Colored Men," respectively.

A storm of protest swept the city which resulted in promises to remove the sign.

A telegraphic communication from the Capital News Service to Mr. Julius Rosenwald, the principal stockholder of the company, brought forth a promise to remove the signs immediately. The telegram read as follows:

"We find that the local Sears-Roebuck plant opened here Wednesday segregates colored patrons in rest and wash rooms. No satisfaction from local management. No local concern has ever taken this step. Do you sanction this policy? Please advise by wire. Robert A. Pelham, director."

In the absence of Mr. Rosenwald from Chicago, the telegram was forwarded to the executive offices of the company, 4640 Roosevelt boulevard, Philadelphia, Pa.

The following reply, signed by Lessing Rosenwald, vice-president of the company, assures the colored people through the Capital News Service of the immediate discontinuance of this practice. The letter reads:

"August 23, 1929.

"Gentlemen: Your telegram to Mr. Julius Rosenwald has been referred to me on account of Mr. Rosenwald's absence from Chicago.

"At the time that our Washington store was built it was felt that separate washroom facilities for colored people and white people would be most acceptable to members of both races. The facilities in all washrooms are identical, no differentiation being made.

"We will investigate very carefully the information contained in your telegram, and if we find that in no other place is this practice followed, we will immediately discontinue it in our Washington store.

"Please accept my thanks for bringing this matter to our attention.

"Very truly yours,

(Signed) "Lessing J. Rosenwald,
"Vice-Presid[illegible]

TRIBUNE REPORTER MAKES SURVEY OF DEPT. STORES

Managers Visited Deny That Any Descrimination Is Made

Much comment has been made during the past few weeks regarding the actions of Phillipsborn Department Store on Eleventh street, in stating that the store did not desire any more patronage from Negroes. This store along with several others has enjoyed a large colored patronage.

In order to ascertain whether the exclusion edict of Phillipsborn was the beginning of a general discouragement of Negro trade or whether it simply represented the narrow prejudiced views of this one store, The Tribune has made a survey of the principal department stores to find out their views regarding the serving of Negro customers.

Since the Phillipsborn incident, many rumors have been circulated about first one store and then another not desiring Negro patronage. The survey disclosed that most of the rumors were unfounded. Few stores, however, have been missed in the gossip during the past two weeks.

The managers of the various stores visited by The Tribune's reporter were cordial and frank in their discussion. No words were minced. The mission of the reporter was frankly and flatly stated. However, not only were the store maangers interviewed, but the reporter visited the various women's departments in these stores and there talked with those in charge and with clerks. Women who trade at various stores have been questioned so as to get all angles.

The Hecht Company, at Seventh and F streets, was visited, and Mr. Levy, the general manager, was interviewed. Mr. Levy said: "We feel that the colored people made this store. That it was the policy of the Hecht Company to treat every customer alike. However, with 1,500 salespeople, there might creep in some infringement of our rules. We are in business to sell merchandise and one person's dollar will go as far as another." He stated frankly that his store wanted the trade of colored people.

Lansburgh & Bros., on Seventh street, was the second store visited. general public and served all their customers courteously.

At Goldenburg's Department Store, at Seventh and K streets, the manager told the reporter that his store had not had any trouble in serving colored people. He said they made a mistake about four years ago in advertising a certain toy for Christmas, and as soon as they discovered the mistake, the advertisement was withdrawn and everything has been moving along smoothly since.

The stores visited by the reporter represent a good cross section of the principal big stores in Washington. In no case were the managers evasive.

Palais Royal, at Seventh and G streets, was next visited. Mr. Case, general manager of the store, stated that only a small per cent of their trade came from colored people, but they advertised to the [illegible]ark Lansburgh during the course of his discussion, stated that his store enjoyed the trade of many of the best people of the city. Mr. Lansburgh stated that he was of the opinion that the Catholics, Jews and Negroes suffer enough from prejudices from other sources. He said he detested prejudice and thought it very narrow for anyone possessed of it. Colored customers are served in all departments of Lansburghs, he said, even at the soda fountain.

Mr. Frail, acting superintendent of Kanns Department Store, stated that every customer is served the same in their store and that no discrimination is countenanced in Kann's at all. "We are here to sell the goods," he said.

King's Palace, located on Seventh street, was also visited. Mr. King, the manager, said they had been in business for a long time and a large per cent of their trade came from the colored people. Continuing, Mr. King said: "we have never found it necessary to discriminate in any way. We treat all of our customers alike."

COLORED TRADE NOT WANTED IN D. C. STORE

Colored Patrons Discouraged By Refusing Try On Privilege

URGE CLOSING ACCOUNTS

Washington, D. C.—(CNS). "We will treat everybody courteously, but we intend to discourage colored trade because w do not want it," was the frank but somewhat paradoxical statement of Gilbert L. Bright, manager of the M. Philipsborn and Co., dealers in women's wear at 608 Eleventh street northwest, to a reporter of the Capitol News Service, Monday afternoon.

When called upon oMnday by Mr. Robert Pelham, of the Capitol News Service and Miss Ophelia Davidson, daughter of Mr. and Mrs. Shelby J. Davidson and a teacher in the Armstrong High School for confirmation of a rumor that colored patrons have been requested by circular to close their charge accounts, Mr. Bright denied that such letters had been addressed to colored patrons, but emphasized the fact tha colore customers would no longer be allowed to try on garments before purchasing them. This, he said, was to be the method of discouraging their patronage.

Although the manager said he desired no publicity and refused to define the policy in writing or to make any written statement relative thereto, he expressed his determination to tell any colored patron frankly that M. Philipsborn and Company does not want her patronage.

Mr. Bright went so far as to affirm that he had been brought here from Birmingham, Alabama, six months ago, by the Eleventh Street firm for that express purpose.

Discrimination - 1929

D.C.

SUN-TANNED NORDICS REFUSED SERVICE AT THEIR OWN HOTEL

Society Whites Who Affect Brown-skin Giving Hotels And Shops Worry

Washington, D. C., May 13—CNS—The new sun-tan vogue is becoming increasingly embarrassing to smart Washingtonians of the diplomatic and congressional circles, whose social standing has been unquestioned for centuries.

It is reported that on one occasion recently a group of Nordics in their swarthy make-up were refused service in the dining room of one of the most exclusive hotels of the city.

The party arrived late from the Pimlico races and were met by the headwaiter failed to recognize them. Mistaking the swarthy sun-tanned make-up of the ladies and their Nordic escorts for a "mixed" group fostering themselves upon the management, he assured them that the dining room was "full" and that the score of tables which were vacant at this late hour were "all reserved".

The host, a congressman from the Canadian line, stepped forward to see what was the trouble. As a guest in the hotel for three years he demanded that the party be seated immediately, only to be reminded apologetically of the rule of the management that "colored" people may be served in the guests' rooms only.

Whereupon the congressman exploded, his wife, a little blonde and a "D. A. R. ling" of no small standing, who upon this occasion could hardly have made the grade as a "high-brown", went into hysterics; the curious manager attracted by the disturbance caught a sock that was intended for the insulting head waiter. And that was that.

Similarly theatres and shoppes are experiencing difficulty in determining from the make-up the exact degree of deference to bestow upon the once fair ladies. As a result many brown-skinned ladies whose skins have been sun-kissed for years are being overwhelmed with the courtesies and kindnesses of shopwomen and keepers, while the bans seem to be off temporarily as far as the shows and restaurants are concerned.

It is reported that one store which was recently reported as not seeking colored patronage, posted on the daily bulleting board a reminded to the effect that "Some of our most valued customers are returning from the Southland deeply tanned. Watch your manners."

The vogue for sun-tan started at Deuville, the famous French resort three seasons ago. It was not an immediate success but the following year was adopted by the smart dressmakers and models and thus was assured success among continental society.

Many smart Americans on the other shore wore swarthy complexions the first season but few, if any braved the American shores until the late fall and winter of this year.

Similarly display models which were shades of tan and brown on the other other side, were not imported into the United States but were used for several seasons in silver, gold and shades of bronze to produce the desired bizarre effect.

The late fall and early winter found the styles and tints and smart colors so changed, however that it was impossible for Americans to be ultra without sun-tinted skin, and so the cosmetiticians found at last a market for their "high-brown" powders which are mixed and worn in all shades varying from a lemon yellow, shading thru orange-brown to bronze. These powders are mixed to suit milady's own "personality" and sold at prices ranging from $2.00 to $7.00, to exclusive clientele who seek the warm glow of sun-kissed skin without the pain of exposure.

Thus America enters upon its newest "interracial stunt" which is doing much to show Americans the folly of prejudices and the inconveniences which is doing much to show Americans the folly of prejudice and the which are suffered because of them.

It is to laugh.

Douglas Shoe Store Refuses to Hire Negroes; Joins Simons

By HARRY HULL

In face of the insistent demand made by the public to dealers on the southside that they employ colored help in proportion to the amount of their colored trade, some are still trying to evade the issue. These stores which are still holding out are beginning to see that the people mean business and are not going to SPEND their money where they CANNOT WORK. One by one the shoe stores on the south side are putting on colored shoe salesmen. Allen Shoe Company, Fine Shoe store, Crown Shoe, Rubel Shoe store, and others have seen the wisdom of employing colored salesmen.

Douglas Refuses

When an investigator from the Commercial Service Employment Bureau entered The Douglas Shoe Store at 435 East 47th street and found his store without a colored shoe salesman, he was insulted when he tried to talk to a man who held himself up as the manager of the store. This store has two clerks, or a manager and a clerk, the manager informed the investigator that there was not any place in the store for a colored salesman. This spokesman for the Douglas Shoe Company on the southside said there was only room for two men in that store and they were going to be white men. He was as bad as the manager of the Walk Over Shoe Store at 4717 South Park way who said that he had to get rid of his colored help because of his colored customers preferred white salesmen.

Others Unfair

The word has been passed on to all of the civic and neighborhood clubs in the vicinity of 47th street and South Park way about these two stores, Douglas and Walk Over, so that they will know that these two stores are unwilling to hire colored salesmen. They are in the same class with Simon Shoe Store, 308 E. 47th street, who for years has taken thousands of dollars from colored people and now refuses to hire them except as a porter. Other offenders to be remembered are C. Foote, 216 47th street, who says that all colored salesmen he ever had are thieves, Bert's Bootery, 3449 State street, Kaplan, 3846 State street and Olander's Shoe Store at 336 East 58th street, Gilbert Shoe Store, 549 E. 47th street, Florsheim Shoe Store at 751 East 47th street, Florsheim Shoe Store at 225 E. 51st street and 323 E. 43rd street and Paul's Shoe Store, 139 E. 55th street and Samson, 326 E. 47th street.

The public is urged to give the stores which have colored salesmen the preference whenever they are making a purchase. The one way to let these unfair merchants know you resent the unfairness and inustice of their attitude in not hiring colored clerks is to go to the stores which do hire them. Not only should the people do this for their own purchases, but should tell others what it means to help those merchants who are helping put some money back in the community. Shout the slogan everywhere—DO NOT SPEND YOUR MONEY WRERE YOU CANNOT WORK.

Don't you think that it requires a lot of gall, nerve and presumption on the part of a white man doing business in a colored locality to state that he refuses to employ colored salesmen because colored people do not wish to be served by members of their own race? It shows just how cheap we are held by people with whom we spend our money. This kind of an insult should not be suffered in silence and this writer has just enough confidence in his readers to believe that they will not permit such conditions to obtain. We maintain and contend that the colored people while long suffering and persevering can be aroused and when they are awakened that their resentment will be volcanic and devastating. We do not believe that stores like the Consumers Grocery, like Woolworth's Department, like the Franklin Bank. like Simon Shoes and countless others, who will be dealt with upon other occasions, will be supported by our people. We are less than full grown men and women if we submit to unfairness in the matters of employment as in these cases and in the paramount case of the Metropolitan Life Insurance Co. We believe that the colored people will prove that they are hardheaded, soundminded American citizens who will refuse to submit to such bunk.

Books Using Words To Slur Race Banned By D.C. Schools

Washington, D. C., Oct. 30.—CNS— The excitement which reigned here Wednesday and Thursday when it was learned that a text book containing the word "nigger" repeatedly was being used in the public schools, subsidized quickly upon the deassurance of Assistant Superintendent of Schools Garnet C. Wilkinson that the objectionable text would be withdrawn immediately.

Contending that the public schools had no right to set up a situation which will in any way lessen the respects of the school children for themselves or each other, protests wre lodged by parents with the office of Congressman Oscar DePriest and with representative citizens and organizations in the community, but no action by them was necessary.

Ballou Gets Protest

Mr. Wilkinson, immediately upon his return to the office Friday morning, recommended to the Superintendent of Schools, Dr. Ballou, that the book be withdrawn from the approved list pending revision by the publishers and the deletion of the objectionable poem.

He feels that there is little question about its being withdrawn immediately upon executive order of the Superintendent, without waiting for the action of the Board of Education.

"We have representatives on all of the text-book committees," said Mr. Wilkinson in an interview with the Capitol News Service, Friday. "I cannot understand how the objectionable poem escaped them, and I sincerely regret that the public schools of the District of Columbia had such a poem on its list for even a single day. The matter will be handled with dispatch."

The three colored members of the Board of Education expressed a similar belief when the matter was called to their attention. Dr. Johnson called the matter to the attention of the Assistant Superintendents Clarke and Haycock who were prepared to report on the matter upon Mr. Wilkinson's return.

Regret Oversight

Mrs. McNeill and Reverend Bennett both expressed regret that the book had slipped by the committee. "It is the duty of the textbook committees to examine carefully and in detail all of the books recommended by them to the Board. It is their job to see that such things do not happen, said Mrs. McNeill.

The poem appears on page eight of the seventh book of the Book of Poetry by Huber, Bruner and Curry, which was authorized for purchase by the Board of Education June 26 and is now being used for group and audience reading in the seventh grades. It is not a part of the literature course of the junior high schools.

THE JIM CROW STORE

THE manager of a Washington, D. C. women's wear store has laid down the policy that: "We will treat everybody courteously, but we intend to discourage colored trade because we do not want it."

The gentleman is to be commended for his frankness. He is saying what the managers of many other prominent white stores throughout the country think and feel. Moreover, from the pecuniary point of view, his decision is not unsound: He claims that while the store lost $15,000 in Negro trade by the new policy, it gained $25,000 in white trade.

White people capitalize race prejudice and color preference. Negroes must also learn to capitalize it. There is no use dodging the fact that it is here, alive, virile, kicking. Negroes didn't start it and don't maintain it, but since it is here, why not profit from it?

Washington, D. C., has many wealthy Negroes. Other Negro communities have wealthy Negroes, too. In practically every city in the country Negro trade is discouraged in the departments selling clothing and millinery. And in practically every one of these cities there is some colored woman who is trying to make a living with a millinery and women's wear shop.

Suppose the Negro women in Washington, D. C., who have been giving this particular white store $15,000 a month should decide to give that much patronage to a Negro store! The latter would soon be prosperous and able to give service equal to that given by the store that barred Negroes. The same applies to other Negro communities.

There are many institutions the Negro can build for himself and be independent of some race prejudice. He patronizes Negro barber shops, hair parlors, restaurants and churches, so there is no reason why he should not support Negro groceries, butcher shops, millineries, clothing and shoe stores. If such establishments do not give the best service in the world at first, they will in time as the volume of trade increases.

The Negro must stop being a philanthropist; must stop giving everything and getting nothing but a growl in return; must stop standing always on the paying-out side of the counter and being jim-crowed for his pains; must stop putting millions of dollars weekly into the pockets of white storekeepers who treat him with scant civility, if any. Why is it, may we ask, that Negroes generally patronize only those Negro institutions and establishments they are compelled to patronize? Surely such behavior is a poor illustration of the group patriotism of which so many of us boast.

D. C. POLICEMAN SLAPS COLORED WOMAN

Uses Brute Force Entering Machine and Assaults Occupants of Car on Way to Station House

(Written Expressly for Herald-Commonwealth,)

(By H. Eugene Wilson, Sr.)

Washington, D. C.—Because she failed to obey some minor infraction of the traffic law, Mrs. Catherine Brawner with her daughter, Mrs Spencer, a public school teacher and little granddaughter, were the victims of a brual attack at the hands of parolman J. P. Sayer attached to the Fourth Precinct Friday afternoon of last week, when Mrs. Spencer, who was driving the car, turned into a restricted zone in front of the Bureau of Engraving and Printing where Mrs. Brawner has been employed for 13 years.

They had been downtown shopping and were on the way home when the affair happened.

As soon as the officer saw the machine, he approached it, used offensive language to Mrs. Spencer and her mother, called them "Damn niggers" and said they were not fit to be on the street.

Mrs. Brawner protested to the officer against his abuse toward her daughter, which further incensed him to the point where he grabbed her and tried to jerk her out of the car.

Though a frail woman, Mrs. Brawner made every effort to keep him out for fear he might the others inside.

The man finally forced his way in sat on the little girl, who became almost breathless from his heavy weight; slapped Mrs. Brawner in the face, when she remonstrated with him for his conduct and when he saw that blood appeared upon her face he cursed them all continuously, acting more like a deranged maniac than a sane human being.

They were carried to the Fourth Precinct where they were charged with assault and breaking a traffic regulation. Judge Ralph Given dismissed the assault case, but, fined Mrs. Spencer on the traffic count in the Police Court when the case was tried.

This is the second case within a few weeks, where members of the Washington police force have committed assaults upon women of the colored race. Those who remember the facts, know the severe beating officer Fredette gave Mrs. Ida Turner one Sunday a short while ago, when she was on her way home from church.

As long as this sort of brutality is tolerated and nothing done about it you may look for such acts almost daily.

The life of no citizen is safe as long as Sayer and Fredette are allowed to patrol the streets of the Nation's capital, as guardians of the law.

Quick and drastic steps should be taken to strip these men of their authority and relieve them of the uniforms they are no longer entitled to wear.

Discrimination — 1929.

D.C.

OPPOSITION TO SCHOOL LOCATION

The race question is ever present here in the Capital of this great nation—great because of its advanced civilization; great because of its supposed Christianity; great as the world's creditor; great in its supposed leadership of Democracy. Notwithstanding all of this greatness, America is the most backward in the solution of its racial prejudice.

Washington is supposed to be the model city of the nation in education, however, it can never be the model as long as it maintains a segregated school system, regardless of the supposed equal facilities and salary of teachers. The only chance for equal facilities and opportunities in education can be had in one system.

Since we have the dual system, we may expect opposition to arise practically every time a new school in the segregated divisions is to be located. The American white is built that way.

Therefore, the opposition to the location of the health school on Bladensburg road is the natural consequence. So, it is up to the folks who want to locate the school there to produce a stronger argument for the school than the prejudice blinded opposers have presented to prevent its location. Their argument is faulty and if we eliminate the racial prejudice, they have no argument to offer. However, we are powerless to separate them from their prejudices, so we must combat it.

First, Dr. Ballou and the school board knew there was a white subdivision just south of this seven-acre tract when they purchased it last summer. Therefore, Dr. Ballou and the Board should stand by their selection.

The location is ideal for a health school, the elevation being among the highest in the District, is a very desirable factor for a health school.

At a health school the children do not run wild over playgrounds and streets as at other schools. They will not even travel the streets on foot, but will be transported to and from school in busses, furnished by the Board for that purpose.

The prejudice blinded opposers asserted that this school would become a Negro center and homes would be established there. There is Olivet Cemetery on the west, the U. S. Government has more than an hundred acres to the north and east of this seven acres, and the only available land for homes is in the tract to the south, which carries a covenanted deed to prevent Negroes from purchasing there. Hence there is no land for them to purchase for homes and that point is lost. And too, children in health schools are students only during the course of the disease. As soon as they are cured they are placed in the regular schools. So there is no incentive to purchase a home to be near the school for only a few months. That protest will not hold water.

Washington needs a real militant organization with which to fight to a finish, just such unjustifiable protest as the one offered against the location of the health school and the addition to Lovejoy. The Parent and Teacher organization of a few years ago would certainly sit up with the prejudice ridden protests.

The Lovejoy protests are purely prejudicial and against their own interest. If it is possible, as Dr. Ballou stated, that this school will be turned over to white children within the next eight or ten years, they should be proud to get this addition of eight rooms and assembly hall, for it will be a modern building with 28 rooms.

Lovejoy is in the center of a large area of scattered colored homes. On the outer fringe of this area are three small school buildings. For them to accommodate the 967 children at Lovejoy would mean an eight-room addition to two of them and a sixteen-room addition to the third one, which would be better for the Board, and more economical for the government to build an eight-room addition to Lovejoy or ask for three additions of eight and sixteen rooms to the other three schools.

It will pay the colored patrons of these schools to watch the hand of Dr. Ballou in this situation.

NEW YORK WORLD

AUG 10 1929

CAPITAL SOCIETY ARGUES RACE BAR

Negro Representative-Elect Object of Debate

By Elizabeth May Craig

Special Despatch to The World

WASHINGTON, Feb. 9.—Congressional social circles here are quaking with the impact of the election to the House of Representatives of Oscar de Priest, from Chicago's Black Belt in the 1st Illinois District. Representative-elect De Priest will be the first Negro member of Congress in twenty-eight years, and the first since the creation of the Congressional Women's Club, around which most of the current disturbance centres.

The reason for the ladies' pertubation is that membership in the club is at present open to all daughters, wives or official chatelaines of members of Congress, and the wife and daughter of Mr. de Priest will be eligible to membership upon application. Whether they will apply or not is still unknown; Mrs. de Priest refuses to discuss the matter, and Mr. de Priest says that it will keep until he takes his seat in Congress.

Southern members of the club declare that they will resign if the color line is not drawn. Other members argue that if the club begins to pick and choose it means an end to the original character of the club; that if applicants are barred because of color the next thing will be blackballing an applicant because she plays bridge badly or because she isn't a college woman, or because her husband's politics do not please the officers of the club: for any reason or none. The club would be turned into a clique instead of being, as it now is, the common meeting ground of Congressional women, open to any woman whose husband's official standing qualifies her. It is this characteristic of the club that has made it quasi-official and given it a place in the Congressional Directory. This semi-official aspect is reflected on Capitol Hill and it is there that the opposition to the proposed change is greatest. Nobody will talk about it for publication.

Political Questions Raised

All over Washington there are curtain lectures going on.

"You can't start blackballing my colleagues' wives!" the Congressmen are saying to their wives. "Why, I am going to need his vote in committee or on the floor when my special bill comes up."

Or, in the case of Congressmen whose constituencies include colored voters, there is the effect of the De Priest phase to be considered.

To be sure, it is not admitted by club members that the De Priest case has anything to do with the matter.

Congressional women recently abandoned a proposed amendment to the club constitution offered Jan. 2 by Mrs. Vestal, wife of Congressman Vestal of Indiana. The amendment was voted upon by the active membership of the club on Feb. 6, but Republican representatives advised against it and the motion was ignored, which carries it over until next year. The proposed amendment provided that an application for membership must have the indorsement of at least one active member from the applicant's State.

As the constitution of the club now stands, Article I. reads thus:

"The active membership shall be composed of the wives of Senators, Representatives, Delegates and Commissioners in Congress." It then goes on to specify that certain female relatives of such members of Congress, presiding over their official households, together with women members of Congress, wives of Justices of the Supreme Court and certain other official women shall be eligible.

Determine Eligibility

The constitution provides for a Membership Committee, and the by-laws state:

"It shall be the duty of the Membership Committee to receive applications for admission to the club, and with the approval of the Executive Committee, determine the eligibility of each applicant and notify the Treasurer of all persons admitted to membership."

Members of the Membership Committee have construed their power of determining the eligibility to be limited to determining whether or not an applicant's husband has the requisite official position. They do not construe it to extend to anything else, in the way of character, color, religion or politics.

Here there is a difference of opinion among club members at large and especially among the husbands. When the thunder first began to roll over the Vestal amendment the husbands cast about for a loophole of escape. Conning the club's constitution and by-laws they ran across the "eligibility" provision.

Well-versed in finding loopholes, the Congressmen instructed their wives that they already had the necessary power to exclude any one they wished to, without an amendment.

So the abandonment of the Vestal amendment does not mean that the objective will be abandoned. It merely means that the present rules will be construed to cover the situation.

Even this will not occur without objection. There are members of the club who argue that the intent of the founders was that it should be a real "Congressional Club" and that the club will be disrupted if it is turned into an aristocracy, ruled by a small clique. They will not consent to a new construction of the old rules which admit blackballing.

Have Used Persuasion

In this connection it must be said that the gentle art of suasion has been used on at least one occasion to keep out an undesirable member. This one applicant was, without any blare of trumpets, told that she would not be welcome and that it would be much better to withdraw her application. She did. It is this method that is recommended by the diplomats, both male and female, on Capitol Hill. It has much to recommend it.

The women members of Congress are taking no part in the controversy. Mrs. Langley of Kentucky is in a peculiarly hard position, coming from a border State. Mrs. Norton of New New Jersey comes from a State where the Negro vote is a factor. So does Mrs. Rogers of Massachusetts. With Mrs. Kahn of California it is not so acute, but all of the members of the House are bound to consider the effect on Senators, who have to answer to a State-wide constituency. Mrs. McCormick, Representative-elect from Illinois will be directly affected because she is elected at-large, and would have to consider the State-wide effect of any color discrimination. As widow of the late Senator McCormick, she is now a member of the club.

Member Moved Office

Even the Southern members won't talk about the matter for publication. But everybody knows how they feel. There was one member from South Carolina who came back to Congress one session long ago to find that a colored member had been installed in the office next to him. The next day he moved to another office. Queried as to whether or not he moved because of his new neighbor, this member declared that he had moved to get an office "where there was more air!"

There has been no colored member of Congress since the fifty-sixth Congress and at that time the Congressional Club had not been chartered, so the club has never before been faced with the race problem.

There is considerable talk here as to whether or not the new Representative from Illinois will use the House restaurant. He and his family are entitled to use the restaurant and the last colored member of the House, Congressman White of North Carolina, who left in 1900, ate in the restaurant. Nobody here remembers whether or not there was any open objection made. And, for all their fire-eating, the Southern members will always think twice before they alienate a member whose vote they may need, or whose color allies him to the constituents of so many other members. Representative de Priest and his family will be invited to the Congressional reception at the White House as a matter of course, and there will be other official functions where his position will take him automatically, so those who wish to draw the color line in the Congressional Club will find that they cannot always do it elsewhere.

CHINESE BRING SUIT

SYNOD REGRETS LINE

REGRET COLOR LINE AT SYNOD-PRESBYTERIANS IN MARYLAND ICAL—REV. TAYLOR'S PROTEST LEADS TO MOVE TO SEEK EQUALITY PLACE NEXT TIME

Washington, D. C., July 8, 1929.—Much commendation is heard on all sides for the manly action of Rev. Halley B. Taylor, pastor of the 15th Street Presbyterian Church, secretary of the Presbyterian Ministers' Association in Washington and Chaplain of the National Equal Rights League and Race Congress, in leaving the meeting of the body with the Woman's Synodical Missionary Society of the church at Hood College, Frederick, Md., when denied accommodation in the dining room. Rev. Taylor reported to the chairman who inquired and then told Rev. Taylor the college did not feed Colored people and suggested for him accommodations in the town. Rev. Taylor returned home. Then the Baltimore Synod acted.

Express Regrets

The synod resolutions expressed "real sorrow over the unhappy incident of race distinction. It also declared the matter of the next meeting of the synod be referred to the synod's council and the woman's synodical in a joint meeting to determine whether a place can be obtained "where social race distinction would not be raised."

Would Meet Elsewhere

The resolution in part read:

"We view with real sorrow and regret the unhappy incident in race distinction which occurred regarding entertaining a delegate to synod. We resolve that the stated clerk be instructed to send a letter to Dr. Halley B. Taylor, explaining that the discourtesy he suffered is not an exclusion desired by the synod. To assure him and all commissioners of his race an equal right to share all the privileges and duties of the synod as such wherever we meet, and that satisfactory arrangements will be made for their entertainment in town, as is done in presbyteries and general assemblies: we further resolve that the matter of the next meeting of synod be referred to synod's council and to the synodical council in joint meeting to determine whether a place can be obtained where the social race distinction would not be raised."

U. S. SUPREME COURT UPHOLDS JIM CROWISM

Washington, D. C., March 15.—The supreme court of the United States in a decision without an opinion rendered Monday held that the controversy involved in the case of Joe Tin Lun, a Chinese citizen, had become moot. It reversed the judgment of the circuit court of Coahoma county, Mississippi, and directed it to dismiss the petition of the native-born Chinese. Joe Tin Lun sought a writ of mandamus to compel the state superintendent of education of Mississippi to allow him to attend a white school. He brought his suit under the 14th amendment of the federal Constitution.

The circuit court of Coahoma county found that the facilities of the Jim Crow schools were not equal to those of the white schools and granted the petition for the writ of mandamus. Upon appeal to the state supreme court this decision was reversed. At the time the suit was filed in 1922 Joe Tin Lun was 15 years of age. He became 21 years old some time in 1928 and now has no right to attend the public schools of Mississippi. It was upon this technicality that the supreme court of the United States avoided passing upon the question of the right of a Chinese citizen to attend a white school where equal facilities are not provided in the Jim Crow

Sun-tanned Washington Society Women Mistaken for Colored by Head Waiter And Are Refused Service at a Hotel

One Department Store in Capital Warns Employes to Be Careful of Manners as Many Valued Customers Now Have Tanned Complexions

WASHINGTON, D. C.—(Capital News Service)—The new sun-tan vogue is becoming increasingly embarrassing to smart Washingtonians of the diplomatic and congressional circles, whose social standing has been unquestioned for centuries.

It is reported that on one occasion recently a group of Nordics in their swarthy make-up were refused service in the dinning room of one of the most exclusive hotels of the city.

The party arrived late from the Pimlico races and were met by the head waiter who failed to recognize them, mistaking the smart sunburned make-up of the ladies and their Nordic escorts for a "mixed" group fostering themselves upon the management, assured them that the dining room was "full" and that the score of tables which were vacant at this late hour were "all reserved."

The host, a congressman from the Canadian line, stepped forward to see what was the trouble. As a guest in the hotel for three years he demanded that the party be seated immediately, only to be reminded apologetically of the rue of the management that 'colored" people may be served in the guests' rooms only.

Whereupon the congressman exploded, his wife, a little blonde of no small standing, who upon this occasion could hardly have made the grade as a "high-brown", went into hysterics, the curious manager attracted by the disturbance caught a sock that was intended for the insulting head waiter. And that was that.

Similarly theatres and shops are experiencing difficulty in determining from the make-up the exact degree of deference to bestow upon the once fair ladies. As a result many brown skinned ladies whose skins have been sun-kissed for years are being overwhelmed with the courtesies and kindnesses of shop women and keepers, while the bans seem to be off temporarily as far as the shows and restaurants are concerned.

It is reported the one store which was recently reported as not seeking colored patronage, posted on the daily bulletin board a reminder to the effect that "some of our most valued customers are returning from the Southland deeply tanned. Watch your manners."

The vogue for sun-tans started at Deauville, the famous French resort three seasons ago. It was not an immediate success but the following year was adopted by the smart dress makers and models and thus was assured success mong the continnental society.

Many smart Americans on the other shore wore swarthy complexions the first season but few, if any braved the American shores until late fall and winter of this year.

Similarly display models which shades of tan and brown on the other side were not imported into the United States but were used for several seasons in silver and gold shades of bronze to produce the desired effect.

The late fall and early winter found the styles and tints and smart colors so changed, however, that it was possible for Americans to be ultra without sun-tinted skin, and so the cosmeticians found at last a market for their "high-brown" powders which are mixed and worn in all shades verying from a lemon yellow, shading through orange-brown to bronze. These powders are mixed to suit milady's own "personality" and sold at prices ranging from $2.00 to $7.00, to exclusive clienteles who seek the warm glow of sun-kissed skin, without the pain of exposure.

Thus America enters upon its newest interracial stunt which is doing much to show Americans the folly of prejudices and the inconveniences which are suffered because of them.

SPECIAL TRAIN TO N. A. A. C. P. MEETING

LOS ANGELES — Arrangements are being made here to charter a special train to the national conference of the National Asociation for the Advancement of Colored People, which meets in Cleveland, O., June 27 to July 3. The round trip fare will be $233.

DePRIEST NAMES WHITE ASSISTANT SECRETARY

WASHINGTON — (ANP) Representative Oscar DePriest, first Illinois district, has appointed Oscar Delahanty, white political worker in his district, as an assistant to his secretary, Morris W. Lewis. Mr. Delahanty was formerly a secretary for Robert Sweitzer, clerk of Cook County, Illinois.

NEGROES ARE BARRED AT ROOSEVELT

Medical Firm, However, Refused to Cancel Rooms After Incident

Dr. Noble M. Eberhart, international lecturer on Eletro-Physio-Therapy, delivered a series of lectures, last week, at the Roosevelt Hotel under the auspices of the Buchler Physicians and Surgeons Supply Co., on Fourteenth street, northwest. Mr. Beuchler informed Dr. W. Ross that he would like to have some colored physicians attend the lectures, and informed Dr. Ross that everything was arranged for them to attend. But on the eve of the lecture, Dr. Ross was informed that the hotel would cancel its room engagement before it would permit Negro physicians to the lecture. The lectures were held.

Last year, when Dr. Eberhart was here he held his lectures at the Arlington Hotel and colored men attended. However, not to miss the opportunity completely, Mr. Beuchler arranged for Dr. Eberhart to deliver his lectures to six colored physicians at his place of business on Fourteenth street. And Drs. Charles Allen, J. W. Ross, Carroll A. Brooks, H. P. Williams, A. A. Phillips and J. G. Gaithings attended the lectures, notwithstanding the Beuchler Co., would not cancel the Roosevelt engagement when it learned that its prospective customers would not be admitted.

Discrimination - 1929

General.

SLUMBERING NORTHERN NEGROES

SEGREGATION and discrimination because of color have always existed in the South and to a lesser extent in certain parts of the North, but how many Negroes realize the extent of the evil in the North today? To hear many complacent northern Negroes talk one would imagine their respective localities were far in advance of Dixie in regard to treatment of the Negro. As a matter of fact, the principal difference between the average northern and southern city with a large Negro population, is the absence of the jim crow car and school in the former and its presence in the latter. Of course that is a big difference and northern Negroes should bless their good fortune. In other directions, however, there is a growing similarity between the treatment of Negroes in the two sections.

2/23/29

One can travel from Boston to San Francisco and not find a half dozen towns with sizeable Negro populations where there is no industrial, residential and social segregation and discrimination. In most theaters outside the Negro ghettoes, black folk are either restricted to the gallery or allowed to sit only in certain sections of the balconies. There is hardly a bathing pool or amusement park north of the Ohio and Potomac rivers that a Negro can enter. Golf links and tennis courts, supposedly public, are generally for whites only. In nine-tenths of the northern communities, to estimate liberally, Negroes are not served in restaurants and hotels. Even the jim crow school has invaded a number of northern communities like Camden, Trenton, Harrisburg, Philadelphia, Cincinnati, Indianapolis. And where there are no jim crow schools Negro applicants for positions as teachers are either turned down altogether or restricted to a district school overwhelmingly attended by Negroes. To an increasing extent Negroes are finding themselves herded into certain specified wards in hospitals because of their race. Any person who cannot observe that this tendency to cater to Mr. James Crow has increased in the North in the past decade is indeed blind.

This was naturally to be expected with the increasing percentages of Negroes in the populations of various communities and the migration of prejudiced southern whites on their heels. What is really surprising is the fact that northern Negroes are doing practically nothing about it. They sit back and deplore the trend but they are doing next to nothing to fight it. They seem to be slumbering while the chains are more firmly shackled onto them. Many of the northern states have equal rights laws but how often do Negroes invoke them? And how often when some individual Negro does invoke the law, do the others back him up? Everybody avoids the places where they think they will be discriminated against and accepts segregated accommodations without putting up a fight. Indeed, the Negro who has the courage to go to public places where his patronage is not desired, finds himself censured and ridiculed by the Negroes who ought to be rallying to his assistance.

Has the northern Negro lost his spirit? Is he going to continue to willingly accept a slave status? Is he lacking the spirit of a free man? If the answer to these questions is "No" why then do these Negroes make no effort to retain their birthright?

The Spirit Lives—Even in Europe

Defender
10-26-27
Chicago
Ill

OWNER OF WMAL SAYS NO OFFENSE TO RACE INTENDED

Will Be Glad to Discuss Any Matter Broadcast Over Station

M. A. Lesse, owner of Station WMAL, told a Tribune reporter, Wednesday that it was not the desire of the management to cast reflection over the station on any race.

Mr. Leese was shown an article in the Tribune written by Miss Nannie Burroughs in which she said the announcer of the station recently broadcast the following. "The next selection will show the ideals and spirit of the old and new Negro—the spirit of the plantation darky and the Harlem highbrow—but no matter what he is, the Negro is still a Negro."

In her article Miss Burroughs pointed out that not only was the Negro the same, but so was the Anglo-Saxon, Indian and Chinese. M. R. Baker, manager of the station "had nothing to say" when approached by the reporter, but Mr. Leese was high in praise of the Negro, and said he counted some of his best friends among the race.

Mr. Leese said no offense was meant, but announcers are in the habit of making certain remarks to stretch a point that might offend the particular race. Mr. Leese said he would be glad to discuss any matter that is broadcast over the station, and his policy is to uphold the traditions of all races.

U.S. CHRISTIANITY BALKS AT COLOR LINE, REVEALED

Federal Council Survey Brings Conditions Into Open

REPORT IS MADE

Data Collected From Representatives In Dozen States

2-14-24

Chicago, Ill.—Christianity balks at the color line, a report of the Commission on Race Relations to the Federal Council of the Churches of Christ in America, in session here, seems to indicate.

The report, presented by Dr. George E. Haynes, secretary, gave results of a preliminary inquiry into the question of membership, communion and attendance of Negroes and other non-white groups in churches composed mainly of white communicants.

Norfolk, Va.

Data came from 36 churches in 16 localities in 12 states and from 132 Federal Council Associates in 33 states and the District of Columbia. Ten denominations were touched. Questioned as to the presence of a statement from a general agency on membership of non-white groups, nineteen of 36 leaders in 10 denominations replied no; 10 refused to answer.

Ten Colored Members

The great majority of churches studied had no colored members, and where there were such members separate communion services, etc., were held. Of the Federal Council Associates answering, 5 regarded the question as part of the general social problem, 56 favored interracial membership, 1 regarded such membership necessary to Christian progress, 3 thought segregation harmful or disgraceful, 10 thought interracial membership depended on the possibility of such practices, 9 thought the color line necessary or inevitable.

In summarizing the report, the Commission pointed out that up to the present the church membership between white and colored groups seemed to show three types. 1. A few Negro Chinese, and Japanese, or other non-white persons in churches of predominately white membership. 2. Separate congregation for race groups in denominations that have both white and colored members, a fellowship between the white and non-white churches, and other elected representatives in district and national bodies. 3. More than ninety per cent of the Negro church members of the United States are in churches that are organized in four distinct denominations on a national scale.

The report indicates that there has developed a separation along racial lines of white and non-white churchmen.

Discrimination - 1929

Georgia.

Atlanta Independent 3/14/29

MISINFORMATION

The Constitution stated this morning that two more Negroes attempted to rob the conductor and motorman at the end of the West Hunter car line Wednesday night. Our information is that no effort was made to rob the officers of the car line but the Negroes only sought to, and did, protect themselves from the attacks of the brutal employees. In the fight the Negroes got the best of it and the railroad employees hollered "robbers."

News Jim-Crows Negro Patrons

Orders Carriers To Place Black Star Papers In

NEGRO HOMES ONLY

Negroes Incensed at Paper's Policy

Tribune

The new policy adopted Monday morning by The Savannah Morning News of delivering to its Negro patrons' homes those papers with two black stars printed on each side of the top of the front page, has brought forth a wave of indignation from the thinking colored citizens in Savannah. 11-7-29

The two stars indicate that in these papers, there is special news concerning colored people and that these papers must only be delivered to the Negro subscribers. The carriers were so informed when the first edition of the jim-crow paper was given to them for distribution on last Monday morning.

This new policy of the Morning News is the result of the insertion of a new feature, "Activities Among The Colored People of Savannah," and edited by Prof. C. H. Harrold, formerly of Americus, Ga. This news is deleted from the papers which are sent to white subscribers and those placed on street sale.

Many Negro subscribers who have been apprised of this discriminatory movement of the Morning News have condemned this outrageous attitude and numbers of them have refused to allow the jim-crow edition to enter their homes, others ordering the paper discontinued.

The feeling against this show of discrimination on the part of the Morning News is very general and several indignation meetings have been held by the colored citizens. At a meeting last night at the McKelvey-Powell building, the stand of the Morning News was condemned in no uncertain terms and at Tuesday's session of the Evangelical Ministers' Union, the Rev. L. M. Glenn, pastor of First Bryan Baptist Church, brought the matter up in an address in which he very pointedly called on the union to resent this discriminatory move on the part of the Morning News. The Baptist Ministers' in their meeting Monday also were outspoken in condemnation of the black star edition of the paper.

Here is what a few of the leaders among the Negroes have had to say about this black star edition of the Morning News:

The Black Star issue of the Savannah Morning News is the greatest affront to Negro intelligence which could be perpetrated upon a deserving group of subscribers. If the same is not withdrawn immediately I would suggest the cancellation of the subscription of every Negro with an ounce of manhood or womanhood.

T. J. Hopkins, Jr.

The Morning News of the city has recently sent out a paper designated by two stars for people of color, in which news of our people will appear. The general reading public will not be privileged to get the news of its colored people. Thoughtful people of our race, feel this step on the part of the management of the Morning News, unfortunate for our race group. As a group, we wish the general public to know our aspirations, our achievements in material gain, in education, in religion, and in deeds of valor. Too long the deeds of black men have not been published, and thus today many do not know the historical background of the black people. We are sure the crimes committed by Negroes will appear for general reading, why not allow the good to be known? In America, we are a liberty loving people with a free press and free religion. White and black people alike hold sacred Americanism, and have died together for its consummation.

Today interracial committees composed of white and black members are formed that there shall be a better understanding and relationship. Savannah is known the country over to be a city of fair play and fine relationship between colored and white. Let nothing destroy the name of this fair city.

Rev. M. A. Hunter,
Pastor of Second
Baptist Church

The recent move of the Morning News in publishing a Black Star Edition is tragic to say the least. It shows that the old stalwart conservative has at last succumbed to dirisive racial elements and is therefore out of joint with the modern trend towards the enthronement of World brotherhood and racial understanding.

JIM CROW COMPLAINT AMONG NEGROES IS RANK INSINCERITY.

All protests among Negroes against jim crow accommodations in private affairs, or on public carriers are downright camouflage, exhalled for the purpose of exploiting self importance. Jim Crowism in America has continued to grow and spread itself all over the country, because it has fallen on jim crow soil. It would have died long ago if it had not found jim crow Negroes to accept its discriminations.

Atlanta Independent 11/17/29

The average Negro is a jim crow product, and nothing appeals to him like jim crow quarters in a white man's place where he can peep at the white man enjoying the luxuries denied him.

The jim crow Negro believes that jim crow quarters in a white man's theatre, ball park, or newspaper, are far superior to anything in the same line produced by the race. Written protests, resolutions and mass meetings will never arrest the growth of jim crowism in America. Politics nor anything in the social order can not break down its influence or growth, except the well organized and direct failure of the race to patronize the accursed institution, everywhere and all the times; under every condition and circumstance; except in those cases where the law separates the races as on common carriers.

Where a place discriminates against you in its show, and refuses to let you enter the front door, refuse to enter the back door and climb ten step rises to get to the loft where you are to peep from to see the stage. If a white man will not let you eat in his place because you are a Negro, refuse to accept a lunch from his place over the slop tub out of the back window, and prove your self respect.

If a white newspaper carries a jim crow column for Negro news and refuses to send copies carrying such columns into white homes, because it recites Negro progress, and sends all character of white news into Negro homes, don't pass resolutions, just stop taking the paper. Don't worry and fret about it. Just stop paying your money to be jim crowed.

This is no demand for social equality, but a manly resentment to a racial insult. Down in Savannah the Morning News, following the Negro hating policy of the Macon Telegraph, has put on a jim crow section, marked with two black stars, which indicates that this copy is not to be sent into white homes. Protests from churches and mass meetings will not get you anywhere; just cut the paper out; stop it from coming into your home. A general cut in circulation will do more good than all your protests and mass meetings.

A newspaper that will carry all the crime and short comings of a race, and refuse to carry or give publicity to its progress, and intelligence into the same white home, is unworthy, and does not deserve the patronage of a respectful people. Such intolerance is unfair to both the readers and advertisers. Every reader is entitled to everything that is published in a newspaper and anything less is criminal.

Is there a white person anywhere, so mean and narrow that he or she does not want to read in a newspaper of the progress and good citizenship of the Negroes whom he or she was raised with and among? Is there such a white monstrosity in the South who is willing to read everything bad about the Negro and unwilling to read anything good about him? If so, trot out the savage and let God's people look him over.

Every Negro who is jim crowed except where the law intervenes and prescribes rules, as on common carriers, jim crows himself.

The bootlegger who runs a joint, opens his door to the rum head, and not to gentlemen and ladies, and if the rum head does not patronize his business, he will have to close his doors. The red light district opens up for the under world, but if the underworld does not visit, the district has to close and go out of business. And, in like manner the white man builds jim crow places for jim crow Negroes because he knows that the average Negro is a jim crow product, and that the fool will walk into his trap. If the Negro did not accept jim crow accommodation all jim crow quarters would go out of business. But, so long as there are jim crow Negroes, jim crow quarters will prosper.

Like the bootlegger, jim crow quarters cannot stay open any longer than it can sell its goods.

If the Negroes in Savannah will cut out the Daily Morning News, it will come to its senses; but no such pusillanimous milk legged apology as appeared in the Savannah Journal will not accomplish anything. The Savannah Tribune offered editorially manly resentment to the insult heaped upon the race, but the Journal made a cowardly surrender in its "hat in hand" apology on its editorial page.

JIM CROW EDITION DISCONTINUED

Savannah enjoyed the novelty of a Jim Crow edition, star marked, of its morning paper, but it was of but a few days. It was born on Monday and saw the daylight of Tuesday, Wednesday and Thursday and after Friday it gave up the ghost. This was caused by the meritorious and united efforts of most of its colored patrons. Immediately upon its appearance a movement was inaugurated to protest it. Loyal race men and women who were subscribers either ordered the paper discontinued or the regular edition sent them. Several small conferences were had to direct a more general protest in a mass meeting for the following Sunday, backed by The Tribune. Noting these movements the management of the paper gave some kind of an excuse for the publishing of the edition in the Friday issue and stated that it would be discontinued. That was the last of the Jim Crow news, which would have been foisted on us if it were not for the prompt stand of the loyal race members who protested. Some of those who favored and encouraged this Jim Crow edition, are known, but how how can they boast of their race loyalty?

Jesse O. Thomas Secures Needed Change at Depot

The effort of Jesse O. Thomas, Southern Field Director of the National Urban League, to increase the safety of colored pedestrians and passengers to and from the Terminal Station brought favorable results as the following letters will show:

November 11, 1929.

Atlanta Terminal Company,
Atlanta, Georgia.
Gentlemen:

I am writing to call attention to the unsafe travel for children on the improvised platform erected for colored passengers to go into and come out of the Terminal Station, on account of the building of the Mitchell Street bridge.

Already there has been a number of tragic accidents [illegible] averted on the part of children because of the lack of a hand rail for their protection. The present hand rail is approximately three to three and one-half feet from the floor, leaving this open space with nothing to prevent a small child, walking off the platform and falling through to the pavement below, which would mean sure death or a very serious injury.

The most casual examination would also reveal the fact that the floor of this trestle arrangement is unsafe for pedestrians in many places. Many of the boards sag when persons of any considerable weight are walking over them or stepping over them.

Unless some attention is given this matter immediately, some serious accidents may be expected to occur there.

Very truly yours,

An immediate reply to this communication was received, which was:

Mr. Jesse O. Thomas,
Southern Field Director,
National Urban League,
239 Auburn Ave., N. E.,
Atlanta, Ga.
Dear Sir:

I have your letter of the 11th instant concerning the temporary walkway on south side of station to the colored waiting room.

The irregularities mentioned are being corrected this afternoon. The walkway was first constructed [illegible] steel workers tore most of it down in placing new steel for the sidewalk support.

Yours truly,
H. C. GARRISON,
Superintendent.

Discrimination — 1929 Illinois.

11 BIBLE STUDENTS TO RESIGN JOBS FOR A PRINCIPLE

Protest Discharge of Colored Youths.

Eleven young men studying for the ministry at the Garrett Biblical institute in Evanston, who earn their meals by serving the nurses' table at the Evanston hospital, will resign their jobs tonight for the sake of a Christian principle.

Originally there were thirteen of the student waiters. The number was reduced by two last Tuesday when Ada Belle McCleery, superintendent of the hospital, ordered the discharge of E. W. Spence and W. H. McCallum, both colored.

Protests to No Avail.

The white waiters immediately drew up a protest which they submitted to Mrs. McCleery with a request for an audience. She refused the audience but reitereated her order that Spence and McCallum be discharged.

This having been done, the waiters countered with a resolution avowing their determination to no longer keep positions from which their fellow students were ejected. The student body, members of the faculty, and several Evanston ministers endorsed the resolution, but Mrs. McCleery held firm.

Conflict Is Denied.

Spence and McCallum were discharged because of a conflict between the job and their studies, she explained. When Harold A. Ehrensperger, registrar of the institute, denied the conflict, Mrs. McCleery retorted that the dispute was "only a tempest in a teapot and any way the hospital intended to install a cafeteria for the nurses."

That the matter might become more serious than Mrs. McCleery anticipates was indicated when the student ministers pointed out that next Sunday is the annual collection day for the Evanston hospital in Evanston churches, many of whose ministers are behind the students in their stand. The Rev. G. A. Long, pastor of the Mount Zion Baptist church [colored], said the hospital collection would be taken up as usual in his church, but only after he had read the text of the students' protest to his congregation.

ESTRANGED FROM KIN, ENDS LIFE.

Remorseful at having driven his wife and five children from his home and unable to arrange a reconciliation, John Wagner, 44 years old, a janitor of 3202 Walnut street, ended his life with gas yesterday. Among his effects was a bank book showing deposits of $14,000 in the Immigrant State bank, 343 West North avenue.

NEGROES BARRED, EVANSTON "PROM" PLANS ABANDONED

Evanston, Ill., June 8.—(AP)—There will be no junior "prom" at the Evanston Township High school this year because 15 negro students will not relinquish their right to attend as members of the class.

The "prom" scheduled for June 14 has been definitely abandoned, subsequent to the action of the Evanston Country Club in refusing to allow the class the use of its club house if the negroes attended.

Members of the school faculty, class officers and the "prom" committee were unable to dissuade the negro group from participating. There are 700 students in the junior and senior classes eligible to attend the function.

PRAIRIE THEATRE DENIES CHARGES OF UNFAIRNESS

After reading in last week's CHICAGO WHIP that the Prairie Theatre had places for three more colored people, the manager and owner of the theatre denied that he was unfair. He pointed out that he was one of the first places in the neighborhood to begin hiring colored help when the neighborhood changed. One of the places asked for last week by THE WHIP was that of ticket taker. Mr. Seigel, the owner, stated that this man was his father-in-law and he had to make a place for him. Mr. Seigel stated that he could not do like the Vendome and other houses and have colored operators because that was a matter handled by the moving picture operators union.

Mr. Seigel pointed out that he had a colored janitor, colored girl in the cashier's box and colored boys for ushers and that the other white man who assisted was another relative. Mr. Seigel stated that he tried to give every possible break to his customers who are now almost if not entirely colored, but feels that he should be allowed to keep his father-in-law as ticket taker, in view of his other efforts to give employment to the people who give him almost alone hundred per cent patronage

THE BRAND OF SHAME

Last week an intelligently cultured lawyer and his friends were refused service in a downtown, Chicago restaurant and the reason offered was that "the establishment did not cater to colored trade." The lawyer knowing of the "Civil Rights Bill" written in the legislative statutes of Illinois went to the nearest police station, swore out a warrant and experienced the pleasure and satisfaction of seeing the manager and two of the waitresses of the discriminating restaurant herded on to the jail house. Through the weakness of the jury, the defendants beat the criminal case; however, they experienced the inconvenience and embarrassment of being hauled to jail in the patrol wagon like the common criminals that they were, and were forced to go to the expense of hiring counsel and preparing a defense. Furthermore, the matter has not ended yet, for redress lies in a civil suit which the lawyer declares that he will file forthwith. That is just what should be done in all of these cases. There should be a definite determination on the part of black people to break up these Mississippi tactics. It can be done.

The embarassing feature of these situations is the fact that certain Greeks and Italians, who have not yet taken out their naturalization papers, come out here on the south side, in our bailiwick and adopt these methods. It is a reflection on the backbone and courage of our people as well as an aspersion cast upon their intelligence. These places should not be tolerated. The law prescribes a remedy and the press, pulpit and legal forces stand ready and willing to drive out these offenders. We should not tolerate any form of discrimination or segregation it brands us with the stamp of social difference and inferiority. Away with it.

Some time ago we took occasion to call our readers' attention to the fact that certain establishments in the loop are affording them Jim Crow credit rooms and in many instances forcing them to pay twenty-five per cent down on goods that they are selling to white people with no down payment. Some of the concerns have even gone so far as to advise their dusky patrons that "they could probably be better satisfied at their southside store." Several people have given us repeated instances of such business customs and they saw very clearly the obvious discrimination and the attempt to cleverly shunt them out south. This newspaper is heartily in support of community business, both because of convenience and community pride, but it had hoped that our support of these community enterprises would be voluntary and not compulsory. The kid gloves behind this column will be shed shortly and sufficient information will be carried to our readers that they will know what firms actually hold both them and their dollars in respect. We are tired of paying color taxes and having our dollars shunted around to suit the prejudicial whims and caprices of those who are innoculated with race prejudice.

JURY IGNORES STIRRING APPEAL OF PROSECUTOR FOR LAW ENFORCEMENT

Attorney Green In Scathing Denunciation Of Defendant Who Invaded America To Practise Prejudice And Discrimination

Apparently disregarding entirely a strong case put on by the state through Attorney Wendell Green, who was called in as a special prosecutor, against one James Makos, a Greek manager and chef at a sandwich shop at Washington and Wells streets, a jury in the courtroom of Judge Francis Borrelli in the South State street court house, Tuesday afternoon, returned a verdict finding Makos not guilty of discriminating against colored people in his establishment.

When the jury retired to seclusion with the eloquent final plea of Attorney Green ringing in their ears—a plea which was marked by a scathing denunciation of Makos, as a foreigner who came to this country and sought to sow the seeds of racial hatred and prejudice in a land which makes a boast of freedom and equality—the consensus of opinion about the courtroom was that a guilty verdict would be speedily returned. However, after a full hour passed with the twelve men still disagreeing among themselves in the jury room, it became apparent that some, perhaps a minority, were supporting the weak cause of the defense and slowly winning the rest to their side.

Verdict a Surprise

When the "not guilty" verdict was read by the clerk, there was some barely noticeable hand-clapping in the rear of the courtroom where sympathizers with Makos were seated. More general, however, was the murmur of surprise and dissent which arose from others, not all colored, by any means, who had listened to the case.

The complaining witness against Makos was Attorney Herman E. Moore, who has offices in the same building with the sandwich shop. The trouble arose last Thursday around the dinner hour. Several colored citizens applied for service in the sandwich shop, which had just opened the day before, but only two, Miss Helen Waters a court reporter, and Assistant State's Attorney Robert T. Terry, succeeded in getting anything to eat.

Gets Police

Mr. Moore in his testimony, said he entered the cafe in company with Attorney John M. Branion and asked for service. The first waitress to whom he applied told him that it was against the orders of the manager for her to serve them. They then applied to another waitress with the same results. They then walked over to Makos, who had come out of the kitchen and was motioning them out of the place, and asked him why they could not be served. He also said it was against the orders of the manager. Asked when the manager would be in, Makos said he did not know. Moore then told him that if they could not be served he would have Makos and the two waitresses arrested. This warning was greeted with general and derisive laughter, and Moore and Branion left the place.

The two attorneys then, according to their testimony, went to the South State street police station, got out warrants for Makos and the waitresses, returned to the cafe with police and a patrol wagon and had the defendants hauled ignominiously to jail.

Prosecutor Shows Star

Mr. Moore admitted that two colored people were eating when he had his difficulty, referring probably to Mr. Terry and Miss Waters. Mr. Terry in his testimony, said he was the first to apply for service and was refused. He then went back to his office, secured a witness and returned to the cafe. He applied to three waitresses for service and on being refused, he warned them that they were violating the law, declared that he was an assistant state's attorney, and showed his star. At this, he said, a fourth waitress said she would serve him. Miss Waters was not called to the witness stand, but stated after the trial that one of the wairesses had apparently not taken her for colored, serving her readily. When the difficulty with the other colored customers arose, Miss Waters said, the waitress told her that she would quit before she would "serve those niggers."

Porter Tells of Order

Hugh Pettiford, 4540 Michigan avenue, who was porter at the sandwich shop on the day of the trouble, testified that he had heard Makos give the waitresses orders not to serve colored patrons. In effect, he said, Makos told the girls that too many colored people were coming in there and it would have to be stopped. He instructed them to tell the patrons that they had received a letter from the manager telling them to serve no colored people.

Makos in his testimony, denied having any conversation with Moore and Branion or anybody else about service in the cafe. He said the first he knew of the trouble was when the officers came to arrest him. One of the waitresses also said there was no trouble at all in the restaurant and said she herself had served Miss Waters. The other waitress, however, admitted that there was quite a commotion, saying that four colored people had come in, pounded on the counter, and demanded service. Since they were not at her station, she said, she told them she could not serve them, as such would be against the rules of the place. They were finally all served, she said.

Defense Plea Weak

The plea of the defense attorney was generally regarded as weak, he only saying that he did not know why the law against discrimination was on the statute books and that he did not believe the story of the prosecuting witnesses. He laid the arrest of the defendant to the "over sensitiveness" of Moore and his companions.

In direct contrast, Attorney Green came back with a vigorous plea for justice in the name of liberty and equality. Defending the two waitresses, whom he referred to as "little girls," he denounce dMakes as a foreigner admitted to our shores who was forcing American girls to put into effect his discriminatory orders on pain of losing their jobs. He denied that the issue on trial was one of race or color, and urged the jurors to weight the matter only in accordance with the law that was on the statute books.

Waitresses Freed

The case went to the jury about 3:15 p. m., and the verdict of not guilty was returned shortly before five o'clock. After the verdict was read, the state agreed to nolle the cases against the two waitresses, Edna Gottsteen, 3345 North Market street, and Delores Foley, 3857 West End avenue.

One redeeming feature throughout the entire proceedings was the fair and impartial attitude of Judge Borrelli. When the case was first brought before him last week, the defendants asked for a jury trial. Instead of transferring it to the jury branch, however, the judge told them he would have a jury ready for them Tuesday and continued the cases to that date. Tuesday, with twenty jurymen present ready for service, the defense endeavored to waive a jury, but the judge refused to allow them to do so, saying that he had gone to the trouble to provide a jury and they would have to use it. Throughout the entire bitterly fought hearing, the judge was fair, patient, and tolerant with both sides, and could in no way be blamed for the surprise verdict.

Seat Of State U. Is Jim Crow Battle Scene

CHAMPAIGN, Ill., March 13.—(ANP.)—Public segregation measures against colored citizens in this and the twin city of Urbana, home of the state university, have increased so rapidly and with such ominous significance that leading colored citizens have felt the necessity of organizing to combat the menace.

Meetings are being held, funds are being raised, and expert counsel are being employed as a part of the early plan of battle.

Youth Attacked

These preparations were percipitated this week by an attack Saturday night made by a policeman upon a colored young man, Edley Mileam. Mileam, educated and a member of one of Urbana's oldest families, had gone to a local moving picture house with seven other friends and had taken seats when they were rudely accosted by an attendant and told that they had the wrong seats. When one of the boys protested that it had not been customary to reserve seats in the house, the attendant pointed out that the tickets these boys had restricted them to an upper section in the theatre. The boys suspected that special tickets were being sold to colored patrons and insisted that rather than go where the tickets specified, they would take their money back. Their money was given to them.

Thrown in Jail

They stood in the lobby of the theatre to see if any white patrons were offered similar tickets to the ones they had relinquished. While waiting there, the manager of the theatre and a police officer who had originally accompanied the attendant to remove the boys, approached them and ordered them out of the lobby. When they were slow about moving they were arrested and thrown in jail.

It was while in prison that the officer beat Mileam so severely that the boy had to have medical attention. Medical attention was refused him at the jail until his parents got in touch with a judge who ordered that the city physician should give the injured Mileam first aid.

To Prosecute

In order that the rights of the colored citizens of the city may be properly protected, citizens of Urbana sent to Chicago for Attorney Earl B. Dickerson to prosecute a case against the police assailant and the theatre. Mr. Dickerson appeared at the mass meeting Thursday night and urged the citizens to perfect their organization to win a fight which was not only paramount in the successful protection of their rights, but which would have an important bearing on the lives of colored people throughout Illinois who are living in small towns and are subject to petty persecutions in these prejudiced communities.

NORTHWESTERN ACCEPTS A FUND FOR WHITE ONLY

F. C. Austin, capitalist of this city who made a great fortune by inventing modern road working machinery, recently gave to Northwestern University here the F. C. Austin fund to be used exclusively for scholarships. One of the provisions which christen Mr. Austin made in providing this Methodist institution with his fund was that it be used "for male persons of the Caucasian race". Northwestern accepted the fund, and President Walter Dill Scott praised Mr. Austin.

Discrimination - 1929

OLD JIM CROW SNEAKS INTO NORTH SHORE

Evanston High School in Upheaval

BULLETIN

There will be no dance at the Evanston Country club, sponsored by the junior class of the Evanston township high school, this week. Rather than allow all the students to attend who are eligible, the dance has been called off. It was a "moral victory" for the ten students who insisted upon their right to attend the affair to which their standing in the school entitled them.

By ROSCOE HOLLOWAY

Staid old Evanston Township high school one time considered the fairest and most progressive of schools in the Chicago district, has at last jumped into the class of Fenger high of Morgan Park and Emerson high of Gary, where the color of the skin of students takes a more important position than scholarship.

The new trouble arrived with the advent of a new principal, Francis Bacon, said to be from Cicero and points West, according to the reports that are now going the rounds.

Although Mr. Bacon inaugurated no drastic changes upon his arrival at Evanston last September, declare the students, it was evident that alterations were in the making. Students who were not white say they observed subtle changes in the attitude of faculty members and even in some of the white students with whom they had been on excellent terms in former years.

The first outward indication that all was not well with the students at the high school, especially with the ten members of the senior class who expect to receive their diplomas this month, came with the plans for the senior play this year. Where students selected for this affair have usually been taken from students in music and kindred branches, this year music students who were not white were overlooked in favor of white students who knew nothing of music and cared less. The blame for this slight was laid directly at the door of Miss Rafferty, music director, who also directs the annual play.

Jim Crow Policy Costs Detroit Theater $500

Detroit, Mich., June 14.—A $500 judgment against the Blackstone theater, 116 Michigan Ave., was returned last week in Judge E. Gordon's court in favor of Arceakous Ellis of 8720 Cardoni St., who was forcefully rejected from the theater when he refused to sit in a Jim Crow section of the amusement house. Ellis, with a friend, last February purchased tickets and when they entered the theater an usher approached and ordered them to sit in one of the immediate front tiers of seats, stating, "Negroes are only allowed to sit in this location." Ellis pushed by and took other seats with his friend. He was ordered to move or leave the theater. A policeman was called to eject Ellis.

Ellis stated he made no further refusal to leave the theater when asked to do so by the officer, nor did the manager offer to refund his money. When the evidence was heard Judge Gordon ordered a judgment of $500 damages placed against the theater. S. Shapero, attorney for the theater, in his argument urged the court to give only six cents if Judge Gordon found the evidence in favor of Ellis. Judge Gordon, however, expressed his opinion in the settlement by awarding Ellis the $500 judgment as requested by his counsel, William Hayes McKinney, veteran attorney and champion of popular rights in Michigan.

Not Yet Alarmed

Even this oversight did not alarm the ten members of the graduating class. They went ahead thinking that things like this will happen in the best of regulated schools, and they thought nothing of the matter until word began to pass around the halls of the school that the junior prom, given every year by the juniors in honor of the seniors, would be a lily-white affair. Heretofore these proms have always been open to all students and have always been attended by students of both races without thought being given to their racial differences. And there never has been a race riot as a result of this. But this year, on June 14, to be exact, the prom, scheduled for the Evanston Country club, is to be without its local color. That is, some members of the faculty (and the students presume the principal is inspiration for this situation—at least knows about it) have decided that only white students may attend.

At first these rumors were unverified. Then, suddenly, this week, the cat came out of the bag, officially. H. Dayton Merril, an instructor in geometry, suggested in a suave manner, that these ten dark students absent themselves from the dance for the good of society—that is, the society of Evanston. He didn't order them to do this, merely suggested it. Then Mrs. Julia Goodhue, president of the Evanston Parent-Teachers' association called Misses Juanita Beck, Hazel Bailey and Robert Crowder, prominent members of the ten-senior group, and warned them not to attend the dance. She even went so far as to offer them a dance all their own with an "orchestra and

Editor's Mail

August 5th, 1929.

Editor
Chicago Whip,
Chicago, Ill.

CHICAGO TRIBUNE RUNS TRUE TO FORM.

We epected no sympathy from the Tribune in our fight to swim in lake Michigan, but were surprised at their audacity to advise us to stay away from the beaches because our presence was objectionable to whites. The Tribune could better advise the whites who object to swim at the beach with colored people to go to one of the many private beaches. For your information may I state, that colored people will continue to bathe at all beaches that are supported by their taxes.

The National Association for the Advancement of Colored People held a conference with officials of the South Park System who made the following statements. "The Colored people like all other American citizens have a perfect right at the beaches, and we will give them all protection that is necessary: The Colored people who visits the beaches are orderly and have given no trouble. The trouble has come from the whites."

The tone of the Editorial can only arouse disgust, for intelligent people whether they be white or black, and will in no way solve the problem.

The only solution is to Enforce the law, and arrest any and all people who cause disturbances on the beaches.

Dr. Herbert Turner, Pres.,
Chicago Branch. N. A. A. C. P.

The Water's Fine

An outpour of individual opinion and sentiment has followed in the wake of the recent racial friction experienced at the Jackson park bathing beach here in Chicago. The Chicago Tribune has published one editorial and several letters from its readers on the subject while citizens and officials have gone into conference over the matter. There is really no great danger or problem involved in the colored people making use of the municipal beaches in Chicago, in fact there is no grave necessity for the usual palaver about legal rights. There is no need for petitions or resolutions. The colored people should quietly and unassumingly continue to visit these beaches and take advantage of the facilities offered by the city of Chicago for its citizens.

This cowering before the suggestion of race riots has been going on long enough. We have no desire to encourage riots and the spell of terror that they throw over us is dreaded everywhere; but because we abhor bloodshed, fratricide and disorder does not at all mean that we are to go yelping and whimpering away whenever these hideous affairs are referred to. It is hinted that it is far better for the colored people to forego their rights and privileges when these unpleasant things threaten. Race riots are very unpleasant but they are not so soul crushing, so humiliating and stagnating as volutary submission to segregation and Jim Crowism. These things are the blight to the lives of American colored people and they operate to fix us in a status of inferiority. No red-blooded American of color should for one instant resign himself to this proposition of voluntarily foregoing his rights and privileges and accept segregation.

There is never any danger of a race riot when the police officers perform their duties and uphold the law. Riots break out as a rule because of the knowledge that the officials of the law will not uphold it. There would be no lynchings in the south if the southerners felt that the mob would be beaten down and punished by the authorities. White people in most instances proceed in their rioting when they know that they will not be molested by the police officers. Disturbers of the peace were summarily dispersed and placed in jail last week by police officers who found that banana stalks were weapons of surprising efficiency. If the law is upheld by the police officers there will be no more riots in Chicago.

When it becomes necessary for the colored people of Chicago to submit to the desires of those individuals who have no respect for the laws of the commonwealth then we may as well give it up as a bad job and give in to all of the indignities that they would heap upon us. When we go to the municipal beaches in Chicago and behave ourselves we should expect the police officers to stand on guard and arrest the first white or black man that starts a disturbance. If the disturbers are hustled to jail and police officers show that they mean business the would-be rioters will act in the role of decent citizens.

We are not always living in danger of civil war; we are not afraid that Negrophobes are going to sweep this country; we do not believe that another race riot is imminent in Chicago. These riots cost too much. The white people are no more desirous of a riot than we are. Those at the beaches who intimidate women and little children are of the bullying type that no high order of civil government should uphold. The South Park commissioners who have charge of the policing at Jackson park have stated that they are prepared for any emergency and if they are not and riots break out perhaps we will suffer, which will be too bad, but in the meantime the lake breezes are enticing, and the sand beaches inviting. Come on in, fellows, the water's fine.

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Discrimination -1929

OLD JIM CROW SNEAKS INTO NORTH SHORE

Evanston High School in Upheaval

BULLETIN

There will be no dance at the Evanston Country club, sponsored by the junior class of the Evanston township high school, this week. Rather than allow all the students to attend who are eligible, the dance has been called off. It was a "moral victory" for the ten students who insisted upon their right to attend the affair to which their standing in the school entitled them.

By ROSCOE HOLLOWAY

Staid old Evanston Township high school, one time considered the fairest and most progressive of schools in the Chicago district, has at last jumped into the class of Fenger high of Morgan Park and Emerson high of Gary, where the color of the skin of students takes a more important position than scholarship.

The new trouble arrived with the advent of a new principal, Francis Bacon, said to be from Cicero and points West, according to the reports that are now going the rounds.

Although Mr. Bacon inaugurated no drastic changes upon his arrival at Evanston last September, declare the students, it was evident that alterations were in the making. Students who were not white say they observed subtle changes in the attitude of faculty members and even in some of the white students with whom they had been on excellent terms in former years.

The first outward indication that all was not well with the students at the high school, especially with the ten members of the senior class who expect to receive their diplomas this month, came with the plans for the senior play this year. Where students selected for this affair have usually been taken from students in music and kindred branches, this year music students who were not white were overlooked in favor of white students who knew nothing of music and cared less. The blame for this slight was laid directly at the door of Miss Rafferty, music director, who also directs the annual play.

Jim Crow Policy Costs Detroit Theater $500

Detroit, Mich., June 14.—A $500 judgment against the Blackstone theater, 116 Michigan Ave., was returned last week in Judge A. E. Gordon's court in favor of Arceakous Ellis of 8720 Cardoni St., who was forcefully rejected from the theater when he refused to sit in a Jim Crow section of the amusement house. Ellis, with a friend, last February purchased tickets and when they entered the theater an usher approached and ordered them to sit in one of the immediate front tiers of seats, stating, "Negroes are only allowed to sit in this location." Ellis pushed by and took other seats with his friend. He was ordered to move or leave the theater. A policeman was called to eject Ellis.

Ellis stated he made no further refusal to leave the theater when asked to do so by the officer, nor did the manager offer to refund his money. When the evidence was heard Judge Gordon ordered a judgment of $500 damages placed against the theater. S. Shapero, attorney for the theater, in his argument urged the court to give only six cents if Judge Gordon found the evidence in favor of Ellis. Judge Gordon, however, expressed his opinion of the argument by awarding Ellis the $500 judgment as requested by his counsel, William Hayes McKinney, veteran attorney and champion of popular rights in Michigan.

Not Yet Alarmed

Even this oversight did not alarm the ten members of the graduating class. They went ahead thinking that things like this will happen in the best of regulated schools, and they thought nothing of the matter until word began to pass around the halls of the school that the junior prom, given every year by the juniors in honor of the seniors, would be a lily-white affair. Heretofore these proms have always been open to all students and have always been attended by students of both races without thought being given to their racial differences. And there never has been a race riot as a result of this. But this year, on June 14, to be exact, the prom, scheduled for the Evanston Country club, is to be without its local color. That is, some members of the faculty (and the students presume the principal is inspiration for this situation—at least knows about it) have decided that only white students may attend.

At first these rumors were unverified. Then, suddenly, this week, the cat came out of the bag, officially. H. Dayton Merril, an instructor in geometry, suggested in a suave manner, that these ten dark students absent themselves from the dance for the good of society—that is, the society of Evanston. He didn't order them to do this, merely suggested it. Then Mrs. Julia Goodhue, president of the Evanston Parent-Teachers' association, called Misses Juanita Beck, Hazel Bailey and Robert Crowder, prominent members of the ten-senior group, and warned them not to attend the dance. She even went so far as to offer them a dance all their own with an "orchestra and

Editor's Mail

August 5th, 1929.

Editor
Chicago Whip,
Chicago, Ill.

CHICAGO TRIBUNE RUNS TRUE TO FORM.

We epected no sympathy from the Tribune in our fight to swim in lake Michigan, but were surprised at their audacity to advise us to stay away from the beaches because our presence was objectionable to whites. The Tribune could better advise the whites who object to swim at the beach with colored people to go to one of the many private beaches. For your information may I state, that colored people will continue to bathe at all beaches that are supported by their taxes.

The National Association for the Advancement of Colored People held a conference with officials of the South Park System who made the following statements. "The Colored people like all other American citizens have a perfect right at the beaches, and we will give them all protection that is necessary: The Colored people who visits the beaches are orderly and have given no trouble. The trouble has come from the whites."

The tone of the Editorial can only arouse disgust, for intelligent people whether they be white or black, and will in no way solve the problem.

The only solution is to Enforce the law, and arrest any and all people who cause disturbances on the beaches.

Dr. Herbert Turner, Pres.,
Chicago Branch, N. A. A. C. P.

The Water's Fine

An outpour of individual opinion and sentiment has followed in the wake of the recent racial friction experienced at the Jackson park bathing beach here in Chicago. The Chicago Tribune has published one editorial and several letters from its readers on the subject while citizens and officials have gone into conference over the matter. There is really no great danger or problem involved in the colored people making use of the municipal beaches in Chicago, in fact there is no grave necessity for the usual palaver about legal rights. There is no need for petitions or resolutions. The colored people should quietly and unassumingly continue to visit these beaches and take advantage of the facilities offered by the city of Chicago for its citizens.

This cowering before the suggestion of race riots has been going on long enough. We have no desire to encourage riots and the spell of terror that they throw over us is dreaded everywhere; but because we abhor bloodshed, fratricide and disorder does not at all mean that we are to go yelping and whimpering away whenever these hideous affairs are referred to. It is hinted that it is far better for the colored people to forego their rights and privileges when these unpleasant things threaten. Race riots are very unpleasant but they are not so soul crushing, so humiliating and stagnating as volutary submission to segregation and Jim Crowism. These things are the blight to the lives of American colored people and they operate to fix us in a status of inferiority. No red-blooded American of color should for one instant resign himself to this proposition of voluntarily foregoing his rights and privileges and accept segregation.

There is never any danger of a race riot when the police officers perform their duties and uphold the law. Riots break out as a rule because of the knowledge that the officials of the law will not uphold it. There would be no lynchings in the south if the southerners felt that the mob would be beaten down and punished by the authorities. White people in most instances proceed in their rioting when they know that they will not be molested by the police officers. Disturbers of the peace were summarily dispersed and placed in jail last week by police officers who found that banana stalks were weapons of surprising efficiency. If the law is upheld by the police officers there will be no more riots in Chicago.

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TRIBUNE
CHICAGO, ILL.

AUG 5 1929

RACIAL CONFLICT AT THE BEACHES.

Two letters recently published in the Voice of the People have to do with displays of race antagonism at or near the beach in Jackson park. It appears that twenty-three Negro girls, organized as a Girl Scout troop, were stoned away from the beach on one evening and on the previous evening several Negro couples were threatened with bodily injury if they did not leave at once. In the one instance several of the girls were injured and in the other only a prompt withdrawal appears to have prevented physical violence.

The offensive in both attacks is attributed to "a band of hoodlums." It need scarcely be said that there is no question of the legal right of colored citizens to bathe at any public beach in Chicago. It is equally true that it is the duty of the south park board and its police force to preserve order at the beaches. The business of policing the parks ought not to be intrusted to self-constituted guardians of the peace, and certainly it ought not to be intrusted to a band of hoodlums. Confronted by the threat of race conflict at the beach in Jackson park, the park authorities should have provided adequate police strength to meet any emergency which might arise.

The legal rights and duties are clear and they are all on the side of the Negroes, but there is a good deal more involved in these incidents than mere legalisms. We should be doing no service to the Negroes if we did not point out that to a very large section of the white population the presence of a Negro, however well behaved, among white bathers is an irritation. This may be a regrettable fact to the Negroes, but it is nevertheless a fact and it must be reckoned with. Moreover, it is a fact which has frequently contributed to disorders and notably to the race riots of a decade ago. Under the circumstances it would seem that the Negroes could make a definite contribution to good race relationships by remaining away from the beaches where their presence is resented.

We do not doubt that the Negroes, for the most part, are willing to make whatever sacrifice is involved. The south park board should, without delay, provide adequate bathing facilities along the miles of beach between Roosevelt road and Pershing road which Negroes now may use and do use without hindrance. The Negroes of Chicago are among the principal beneficiaries of the millions of dollars spent upon the outer parks. In addition, they have inherited two of Chicago's finest boulevards, and the presence of colored people in Washington park, one of the largest most beautiful, and best equipped in the city, is not resented. Their voluntary waiver of the right to bathe at the Jackson park beach would seem then, to be a small price to pay for peace between the races, particularly after proper facilities have been provided for them elsewhere.

The animosity which flared into rioting a decade ago was not made in a day and it cannot be unmade in a day. Race prejudice may be expected as long as there are races, but it is possible to minimize the injury which this prejudice can do. The Negroes cannot be expected to waive such essential rights as the right to own property and to obtain an education, but no such issue is involved in the use of Lake Michigan for bathing in summer. If constant conflict is to be avoided, there must be a long series of adjustments and unwritten extralegal understandings. One of them might well be a recognition, founded upon mutual respect, of the right of Negroes to certain beaches and of whites to others. As a matter of fact, just such an arrangement has already been made and is respected by the vast majority of bathers of both races in Chicago. One serious cause of conflict will be avoided if this voluntary arrangement is made universal in its application by force of social pressure on both races.

A SMOLDERING VOLCANO

THE LONG SERIES of insults and unwarranted attacks upon citizens of color attempting to recreate at the Jackson Park beaches, culminating in a cowardly raid by young hoodlums upon a group of defenseless colored girl scouts recently, brings to a head a serious situation that will surely result in serious consequences to the community involved, if not to the entire city, if stringent steps are not taken to end these recurring disorders promptly and definitely.

The South Park Commissioners are solely responsible to the people for the preservation of order within the borders of the parks under their jurisdiction.

Their duties and powers are well defined and they should not hesitate to function without fear or bias under all conditions and circumstances according to their oaths of office and the laws under which their offices are administered.

It is the duty of the Superior Court judges that appointed them to see to it that they discharge their duties t all citizens alike; it is the duty of our political leaders who solicit our votes for the judges that appoint the park commissioners to see to it that justice is done; it is the duty of our civic leaders to see to it that our political leaders do their duty.

The responsibilities of each group is obviously defined. If they do not act and the unruly elements get out of hand, theirs is the blame. This question is too serious to be allowed to continue without prompt and decisive action looking toward its permanent solution. As the situation now stands, it is a smoldering volcano. The matter should be and must be amicably adjusted and that adjustment must not admit of the abridgement or curtailment of the rights or privileges of citizens of color to suit the whims of white hoodlums.

Met. Ins. Co. Has 16,000 Workers In Chicago; But Not A One Is Colored

By JOHN McKINLEY

Two bits of news given great prominence in recent issues of the daily papers can offer but small solace to the thousands of colored policy holders in the Metropolitan Life Insurance Company, whose $900,000,000 worth of insurance has gone to help build up this strongest financial instintution in the world, which despite the loyal support of the colored people from its very beginning, arrogantly refuses to give Negroes employment, even in the most servile capacities.

The first item is the announcement by ex-Governor Alferd E. Smith of his resignation from the board of directors of the Metropolitan Insurance Company, because of the fact that in his capacity as president of the Empire State Realty Co. he is planning to apply to the Metropolitan for a loan with which to finance the building of an 80-story building on the site of the old Waldorf hotel.

No Loans for Negroes

Just what the amount of the loan will be was not stated, but is is obvious that it will run into the millions, and Gov. Smith feels that it would not be ethical for him to be on the board which is to determine whether the loan for which he is applying will be made. For the thousands of white policy holders in the Metropolitan Insurance, the company offers jobs and loans of stupendous sums, but Negroes, despite the millions of dollars they have invested, face discouraging difficulties in borrowing even the most trival amounts.

President To Meet Workers

The $900,000,000 of colored people's insurance which the Metropolitan holds, invested with colored insurance companies, would enable them to finance the flat buildings, homes, farms and businesses of thousands of colored men and women, which would enable them to menial labors which is all that an unfair economic sstem offers them to enter business, and to move out of the hovels and slums into which prejudiced business forces thousands of them to live and breed disease and crime

The second item of news is that Pres. Frederick H. Ecker of the is in the city for an extended stay in order to become acquainted with the 16,000 workers for the Metropolitan in the Chicago area. Not one of the 16,000 workers is a colored man, although there are thousands of colored people in the city whose policy premiums go to help swell the coffers of this great company. Pres. Ecker is a career man, who is said to have risen to the presidency of the company in 46 years from a $4 a week job as clerk. The company of which he is now head does not hold out to Negro youths eve nthe offer of the original $4-job. Perhaps Mr. Ecker himself wrote policies for the parents of some of the competent colored men and women whom his company now refuses even the lowliest job.

These two news items, though in themselves discouraging to colored policy holders in the Metropolitan, may however stimualte thought, and may encourage the people which the great white insurance company does not value except fo rtheir money in compaines which will offer opportunities to them or their children to make respectable livings, and will be substantial loans to them or to their children to build and expand.

Illinois.

Discrimination - 1929

OBJECT TO GIRLS AND CHILDREN

Girl Scouts Driven From Beach By Mob; Police Humor Attackers

OBJECT TO LITTLE BOYS

Life Guards Lead Attack Against Children

As the hot days are drawing steadily increasing throngs to the beaches of Chicago, the problem of beach hoodlums is again presenting itself to the peaceful and law abiding citizens who believe in the preservation of order and the rule of justice. Citizens who recall that the riots of 1919 started with a clash at a bathing beach fear that if police authorities continue in their policy of humoring these beach hoodlums and their reluctance to make arrests, when offenses are committed against peace f u recreationists, more serio u trouble will be precipitated between the races.

The particular offenders are a certain hoodlum element who frequent the Jackson park beach and have expressed a determination to keep all colored people from enjoying the privileges of that beach. Two recent incidents, one of which assumed the proportions of a near riot, have proved that not even girls and young children are considered immune from the attacks of these outlaws.

Girl Scouts

The first incident was related to THE CHICAGO WHIP by Miss Jennie E. Lawrence, well known Third ward political figure. I was told to her by Mrs. France T. Lawrence, 6223 Loomis boulevard, captain of Troop 109, girl scouts, and Mrs. E. B. Guevara first lieutenant of the same troop.

According to the story, the party of girl scouts along with two grownups and the two women leaders arrived at the Jackson park beach about 8:30 p. m. preparatory to spending a pleasant evening. Thirteen of the girls and Mrs. Frances Lawrence went into the water while the others remained on the shore at the place where they intended to make their camp fire. Within about 15 or 20 minutes, it was noticed that a crowd had begun to gather about the girls and soon they found themselves enclosed by a large semi-circle of people. As they closed in on the girls Mrs. Lawrence appealed to the police to push them back and asked what the trouble was. The officer replied that he did not know but "the feeling was running very high."

Stone Girls

By the time the rest of the party had come out of the water one of the girls had been struck with a stone and one of the mob was heard to remark that they ought to drown her. There was apparently no provocation for the attack on the girls, since they had not even spoken to anybody on the beach prior to the trouble. Other officers were called to the scene to keep the crowd back, but they continued to throw stones and firecrackers. Almost all the girls were struck and seven of them suffered injuries.

When Mrs. Lawrence asked the officer for advice, he told her 'You can stay here as long as you like and we will protect you as best we can." In the meantime Lieutenant Sam Henderson arrived and said he had sent for more men but if the crowd took a notion to rush the officers they would be helpless unless they killed someone.

Mostly Young Boys

The mob consisted mostly of boys apparently from 15 to 18 years old. They seemed familiar with the officers as they asked to be allowed to get at the girls and drive them "down to 35th street where they belong." The officers while they promised to protect the girls, did not offer to make any arrests and seemed inclined to humor the crowd.

The girls and their chaperones wanted to leave, but were delayed somewhat while police were locating their truck. The truck was finally located, and the police escorted the girls to it, guarding them from any attempt on the part of the mob to attack them.

The excitement was too much for Mrs. Levi Lawrence, sister-in-law to Miss Jennie Lawrence, mother of two of the girls, and a member of the party, and she collapsed as she was one her way to the truck. An officer who was appealed to to help get the unconscious woman into the truck refused to pay any attention and it was with much effort that the girls carried the woman to the truck. Leaving the park, they were accompanied by officers on a motorcycle who cleared the way for them as far as 61st street and Stony Island avenue. From there they proceeded alone.

Woman's Condition Serious

Mrs. Levi Lawrence was taken to Mrs. Frances Lawrence's home, at 6223 Loomis boulevard and there was attended by a physician. Her condition was so serious that the doctor would not allow her to be removed to her home. He diagnosed her case as apoplexy. Later she was removed to a hospital where her condition at latest reports was still grave.

Following the trouble, it was said, an acquaintance of the party who could pass for white, asked the officer what the girls had done. The officer replied: "Nothing, but we don't them here. If we protect them they will take the beach." In further conversation, he said that a few days before a gang of colored people had come there and after being run away by the whites, had returned shortly armed with knives and guns and had fought about twenty minutes. It was said also that clashes between whites and colored people on the Jackson park beach were almost daily occurences.

Object to Children

The second case occurred Sunday afternoon between one and two o'clock. Mrs. Lillian Kee, 5356 State street, took her son, William, 11 years old, and another boy, George Adkins, 9 years old, 5724 Lafayette avenue, out to the Jackson park beach for an outing. She had frequently gone out to the beach and had not been molested, but on this occasion, while the children were playing in the water ,and she was reading on the shore, she was suddenly attracted by a gang led by three life guards, who were throwing stones at the two little boys and telling them to come out of the water. When she tried to stop them she was met by the jeers of the crowd, who said they would have no colored people bathing on the beach no matter how old or young they were. She retaliated by saying they were all yellow dogs and that she and the children had a perfect right to be there.

Bring in Tea Incident

Some of the jeers of the crowd were that maybe Mrs. Kee had had tea with Mrs. Hoover at the White House and that she must have come from the West Indies because American born colored people knew better than to talk to white people the way she did.

Two policemen bearing stars 240 and 279, held the crowd back but told her that the best thing she could do was to leave since they did not want her there. They made no effort to arrest anybody or to disperse the crowd. Feeling that the odds were overwhelmingly against her and that she could not expect adequate protection even from the officers of the law, Mrs. Kee left with the two children.

Appeal to Commissioners

An appeal has already been made by prominent citizens of the south side to the south park commissioners, and word from them as to what steps will be taken to remedy cnoditions is awaited with interest. Leaders of white clubs and civic organizations who have expressed a willingness to bring about more amicable relations between the races on the south side may also be approached to enlight their aid and influence in stamping out the rule of hoodlumism on one of the most popular beaches in the city, and certainly the best one readily accessible to the colored people living south of 43rd street. The concensus of opinion seems to be that colored people pay their taxes and assist in the maintenance of the beaches, and therefore will continue to take advantage of the privilege of using them. It is feared, however, that if the police withhold their protection, the bathers will take the matter into their own hands and precipitate another race riot. It is generally believed that a little co-operation on the part of the decent white citizens in keeping the hoodlums in check will go a long way toward preventing the precipitation of serious trouble.

TEACHERS DENOUNCE JIM CROW SCHOOLS

Chicago Meeting Enlivened by Injection of Race Issue.

Chicago, July 2.—(AP)—Strike within the resolutions committee of the American Federation of Teachers, assembled in thirteenth annual convention, was forseen today as the outcome of resolutions prepared by the New York delegation, urging equality for white and negro pupils and teachers.

Lively discussion is also expected over resolutions submitted by the New Yorkers which recommend pardons for I. W. W. members now serving prison terms for their part in the fatal riot during an Armistice Day parade in Centralia, Wash., and for two men sentenced to life for planting a bomb that killed 10 and wounded 40 persons during a preparedness day parade in San Francisco in 1916.

Dr. Abraham Lefkowitz, of New York, national vice president, predicted that drastic modifications would be made in some of these resolutions, offered by New York Local No. 2, before they would get to the convention floor.

Declaring that "negro children and negro teachers are the victims of gross discrimination in various parts of the American public school system," on eset of resolutions urges: immediate abolition of Jim Crow schools; equal school facilities for negroes and whites; equal expenditures per child in American schools irrespective of race or color; equal pay for negro and white teachers doing the same grade of work, and selection and promotion of teachers on an equal basis irrespective of race or color.

Another resolution seeks to have the Teachers' Federation indorse a special campaign to unionize negro teachers and to resolve that the negro and white teachers be organized in the same locals.

SQUARE DEAL ASKED FOR TEACHER, PUPIL.

Chicago, July 2.—(Special.)—The American Federation of Teachers is holding its thirteenth annual session in Chicago and a feature of special interest to all Atlantans is the address of the president, Miss Mary C. Barker, principal of the John B. Gordon school. Miss Barker has served as president of the American Federation of Teachers for four terms.

In her address to the delegates of the thirteenth convention Miss Barker set forth the program of the organization, explaining that its purpose was concerned with the spirit of education as a social function. She pleaded for a "square deal for the teacher and pupil" and said that the American Federation of Teachers was demanding such freedom as would develop those qualities of citizenship most desirable in a democracy. She said in part:

"The program of the American Federation of Teachers is a teacher's program, and it has to do with the spirit of education. We lay a most particular emphasis upon the conditions under which teachers and pupils work, and upon the objectives in the processes and practices of education as a social function. We recognize the fact that the two principals to the process of education, the teacher and the pupil, have not had a square deal, as it were. We believe that it is the business of teachers to exert themselves to promote the development of just and favorable conditions under which to carry on the mutual activities of pupils and teachers. It follows that we believe the teachers of America should organize to accomplish this

purpose. Hence our major and immediate concern is to organize the teachers in local communities to work for desirable local conditions and to co-operate through the national organization for the development of desirable conditions everywhere.

"We are insisting upon housing conditions that are physically safe and that may be expected to produce socially sound reactions in the young people who inhabit the school buildings.

"We are opposing the practice of overcrowded classes; overworked teachers and factory standards of production for the schools.

"We are insisting upon just compensation for teachers and upon opportunity for every child to receive adequate educational advantages.

"We are placing emphasis upon social values in education.

"Teachers must begin with themselves and must not fail to enlist the interest of their public. The only method of making headway against a collection of adverse sentiment is by collective effort on the part of those who have the vision of something better.

"The experience of the past year gives renewed evidence that there is a large and increasing number of teachers throughout the country who only need necessary contact to become a part of our body. There are many others floundering helplessly in a sea of discontent and uncertainty to whom our program would be the coming of vision and hope and a way out of helplessness, if they but knew our plan.

"The improvements that we are working for must come as a part of a social program to which the public interest subscribes."

TEACHERS VOTE FOR ABOLITION OF JIM CROW SCHOOL

Chicago White

Also Recommend that the Unions Admit Colored Teachers on Equal Basis

Chicago Sat.

Resolutions were presented to the American Federations of teachers, assembled here in the 13th annual session last week recommending the abolition of Jim Crow schools and urging the organization of colored teachers.

These resolutions, which were presented by the New York contingent, declared that "Negro children and Negro teachers are victims of gross discrimination in various parts of the American school system" and urged the immediate abolition of Jim Crow schools and equal school facilities for Negroes and whites, equal expenditure per child in American schools irrespective of race and color; equal pay for Negro and white teachers doing the same grade of work and selection and promotion of teachers on an equal basis, regardless of race and color.

For Organization

In another set of resolutions the Federation was requested to launch a campaign to organize colored teachers and to include colored teachers in the white unions on the same basis as white teachers.

These resolutions are expected to cause much discussion, especially from the southern representatives, in spite of the statement that they were not designed to overthrow "traditions" but in the opinion of the signers, this was the only method by which the purpose of the organization could be prosecuted effectively.

WUULD END JIM CROW SCHOOLS

Chicago Defender 11-23-29

CHICAGO, Ill.—Strife within the resolution committee of the American Federation of Teachers, assembled in the thirteenth annual convention was foreseen here as the outcome of resolutions prepared by the New York delegation, urging equality for white and colored pupils and teachers.

Declaring that "Negro children and Negro teachers are the victims of gross discrimination in various parts of the American public school system," one resolution urges the immediate abolition of "Jim Crow" schools, equal school facilities for Negroes and whites, equal expenditures per child in American schools irrespective of race or color, equal pay for Negro and white teachers doing the same grade work, and selection and promotion of teachers on an equal basis irrespective of race or color.

Negro Students Resent Social Discrimination Illinois High School

EVANSTON, Ill., June 7. (AP)—The junior prom, chief social event of the Evanston Township High School's commencement season, was threatened today because of a difference of opinion as to whether 15 negro students should be permitted to attend.

There are 700 members of the Junior classes eligible to attend the function. Thomas Lord, president of the Evanston Country Club at whose clubhouse the prom was planned to be held June 14 informed school authorities that the clubhouse would not be available if the negroes were to be present.

Officers of the two classes, school officials and Mrs. Julian Goodhue, president of the Parent Teachers Association, have urged the negro students not to insist upon attending. Mrs. Goodhue told them that a special affair, exclusively for them, would be arranged.

Greatness

The news columns of local dailies fairly bristle with the news that the president of the great Metropolitan Life Insurance Company is visiting the Chicago area and will get in personal touch with the 16,000 employees of this company which are in the Chicago district. There is nothing small about the Metropolitan Life Insurance Company when spoken of in terms of figures. Billions of dollars are the money terms most often spoken of when resources of this company are mentioned. The new building contemplated in New York will be almost 100 stories high. Its officials speak of their 30,000 field agents. Every thing is big about The Metropolitan Life Insurance Company when figures are used.

Chicago Ill.

The colored people of America have helped make this company big, and are still contributing to its coffers, having some $900,000,000.00 of insurance in force with this company. Yet, forland in consideration for this support, colored people have practically no representation in employment. When the president of this great institution looks into the faces of his 16,000 agents in the Chicago district he will not speak to any colored men, will perhaps not even encounter the proverbial colored janitor. All other races which go to make America great will be no doubt represented—all save the American colored man. Such is the spirit of this great institution. It is truly great when spoken of in figures but when measured by a spirit of fairness on the matter of employment and loans in proportion to business given the great Metropolitan like some other great concerns which we help support is found wanting. When the colored people of America see what can be done with their dollars when put in the hands of this company they should stop and see the wisdom of putting money in the hands of their own companies where the protection is as great and the returns 100 per cent. Slowly we are awakening to the possibilities of our strength when we spend our money. Let us get something in return. Our own companies will do it even if the Metropolitan will not.

Hotel Color Line Bar May Hurt World Fair

11-16-29

Defender 11-16-29 Chicago, Ill.

By a formal proclamation issued from the capitol Thursday over the signature of President Hoover, the peoples of the entire world have been invited to attend the Century of Progress exposition to be held in Chicago beginning in 1933.

The president's invitation, according to its text was meant for all races, creeds and colors, and it is up to Chicago not to embarrass the chief executive by denying some of those who attend every accommodation and courtesy it has to offer.

The practice of Loop hotel operators at the present time of discriminating against certain races of people, according to reports, will remain in effect throughout the period of the fair. Moreover, it has been stated that at a recent meeting of the hotel men's association it was agreed that the hotels be reserved for whites only.

This policy must not prevail if the fair is to be a success from every viewpoint. Hotels and other places of accommodation must be open to all, just as is the case in France and in other European countries on the continent.

Surely countries that have vast black population will not have their citizens insulted, and may demand to know whether all visitors to Chicago during the exposition will be accorded the same treatment before accepting the invitation, even from so high an official as the president.

It would be a disgrace to Chicago and the United States as well if so diabolical a policy as is reported to be contemplated by the local hotel men is carried out. This exposition, which is planned on a scale without precedent in scope and magnitude, should be, of all things, free from ignorant prejudice based on the color of a man's skin.

Illinois.

Discrimination—1929.

Letter Tells Why We Can't Work For Metropolitan

Metropolitan Life Insurance Company

Haley Fiske, Pres.

A. F. C. Fiske
Second Vice-President

New York City, May 1, 1929.

Mr. James Hale Porter,
4823 Calumet Avenue,
Chicago, Illinois.

Whips
5-11-29
Chicago dee.

Dear Sir:

Your letter of April 19th addressed to the President has been referred by him to me, as I have charge of the division of the Company's business in which Chicago is situated.

You ask why we do not employ colored people to look after the large amount of business which we have in force on colored lives. The reason is, that we know from experience that better service is given our colored policyholders by white people than would be given by colored agents. We have tried the experiment at various times, and in sundry places, of employing negro agents. We found that, in the first place, they did not have the confidence of their own race which our white agents inspired, and, secondly, these colored agents did not have the patience nor industry properly to serve their own race. Hence, the rule for employing only white agents.

I regret that Manager Mansbach's mien is not a pleasant one. I am quite certain that he does not mean to be cross or discourteous to anyone. We have known him for nearly ten years, and have always found him a most obliging man with his policyholders. If you have any definite charge of discourtesy to bring against him, I shall be very glad to hear it, as we expect our representatives to show the same respect for our colored policyholders as we do for our white.

In regard to his instructions to his agents that they are not to collect nights, I hasten to inform you that these instructions came from me, and not from the manager. I spent a week in Chicago last summer, interviewing our agents who are working on the south side of Chicago among the colored people. I found that many of them were physically afraid of collecting premiums at night. One of our agents to whom I talked, had been held up three times. Half a dozen others had been held up at least once. They all agreed that it was unsafe on certain streets on the south side of Chicago for anyone to work after dark, if it were known that he had money on his person. I think you will agree with me that this Company would indeed be a heartless corporation if it required its representatives to run the risk of such apparent physical danger. Hence, my instructions that agents did not have to collect at night, unless they so desired.

We appreciate very much the fact that such a large percentage of the colored people have confidence in the Metropolitan Life Insurance Company. We do our very best to keep faith with them by seeing to it that our business is handled as efficiently as is humanly possible.

Yours very truly,

A. F. C. Fiske
Second Vice-President.

Above is a photographic reproduction of a letter written by Mr. Fiske, a high official in the Metropolitan Life Insurance company to James Hale Porter, setting forth the alleged reasons why that company, which carries $9,-000,000 worth of insurance from colored people, does not employ a single colored man or woman in any capacity.

Illinois.

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WINS BATTLE AGAINST JIM CROW THEATER

Judge Scores Cop Who Arrested Youth

By JOHN CRAWFORD

Champaign, Ill., April 19—Justice of the Peace J. J. Gentile handed the believers of segregation a slap late Tuesday afternoon, by finding Paul Milean not guilty of the disorderly charge lodged against him at the Rialto theater. The judge ruled that "there was too much conflicting testimony and no proof of the use of any profane language or any disturbance of peace in the theater" and that Milean's resistance to Officer Frizzell was within the law and immaterial inasmuch as the evidence showed Milean was conducting himself in an orderly fashion before arrest was made.

The trial of Paul Milean has created no little attention on the part of Champaign citizens of both races, inasmuch as it grew out of the right of our citizens to enjoy the full and equal enjoyment of the accommodation, advantages, facilities and privileges of theaters under the state civil rights act of 1885.

Paul Milean, who was erroneously reported to be a university student in an article a few weeks ago, and seven other companions went to the midnight show at the Rialto theater on March 2 and received for reserve seats set aside for our people. William Brooker, doorman and usher of the Rialto theater, testified that it was the policy of the theater to restrict us to the twelve seats in row G, the last row in the balcony in the left section, and that if more than twelve people applied for tickets that they would be refused and told that there was not any more tickets.

Tries Dixie Tactics

Five of the boys were sitting in the front row and three were sitting near the back of the balcony, when Harold Frizzell, son of Motorcycle Policeman Frizzell, appeared on the scene at his usher post, which was empty when the boys entered the theater, and attempted to move the five boys down in front back to the segregated section. It has been said that young Frizzell boasts of his southern birth and the treatment accorded our people in the South. Young Frizzell called Brooker, the doorman, who promised to refund their tickets when the boys objected to being discrimnated against, and after a refund was made to all eight boys, it is hard to tell by the evidence offered by the city witnesses what happened.

The discrepancy of the evidence was quite noticeable and at times created a suspicion that some of the witnesses memories were purposely faulty. O. R. Zink, a former Chicago policeman, who is now checker for the United Artists corporation, was called from Milwaukee by G. Russel, owner of the Rialto theater, to give his version of the trouble. Zink was working at the theater entrance on the night in question and enthusiastically testified on the second day of the trial that he heard Milean use profance language and contradicted the testimony of the officer himself, concerning the hitting of Milean over the head with Frizzell's billy.

Another interesting witness, whose testimony did not have much weight with the court, was Mrs. LaVernway, who is the wife of an operator of the theater. She testified that she was a patroness that night sitting in the balcony, that there was a stamping commotion coming up the stairs, that she smelled liquor upon the entrance of the boys in the balcony, and that the odor remained in the balcony some time after the boys had left.

Evidence Conflicting

The conflicting evidence of the seven witnesses of the city was no comparable to the straightforward ness of the testimony of the nine witnesses for the defense. According to the evidence presented by the defense, the boys were moving slowly out of the lobby of the theater after their money had been refunded to them, looking at the coming attractions, when the Rialto doorman, apparently not satisfied with the speed the boys were making, ordered the boys twice to move on and told the officer to put them out.

The trouble started when Milean and his companions were put out of the lobby. Milean and Officer Frizzell grappled and had their "scuffle" following the hitting on Milean's head two or three times by the barrel of Frizzell's gun in his right hand, which caused blood to trickle down his face from the gash made, according to the testimony of the three farmers of Pesotum who were attending the midnight show that night.

Citizens of Champaign are happy over the good work of the defense attorneys, H. E. Kerker, white, of Champaign, and J. B. Allen of Danville, against the prosecution of City Attorney T. E. Lyons. Following the announcement of the verdict, the city announced their intentions of appealing the case.

While neither of the defense attorneys would make, deny, or affirm the reports, it is pretty generally believed that Milean will soon file civil suits against the Rialto theater and the city.

URGE NEGROES TO STAY AWAY FROM DANCE

Refuse Offer of a Separate Dance

Colored Students United In Discrimination Fight

EVANSTON, Ill., June 12—The race problem cropped out here last week when the question of colored students attending the senior prom of the local high school was discussed.

There are several colored students in the class and the rumor started that these young folks would not be invited to the prom on account of their color. According to reports these rumors did not mean much until the colored students were said to have been urged to refrain from taking part in the affair for the good of society by one of the instructors.

According to reports received suggestions had been made to Miss Juanita Beck, Darrow Ave., Evanston, one of the ten members of the June graduating class at the Evanston Township High School by Mrs. Goodhue, official of the parent-teachers' association that she try to persuade the other graduates not to attend the junior prom which was scheduled for Friday, June 14th, a private meeting was called by the president of the class in his home which at which it was decided to call the prom off.

Last Thursday morning Miss Beck says she was called to the office of Miss Goodhue in the school and she was told to bring another girl with her. Miss Hazel Bailey, also graduating in the June Class, accompanied Miss Beck Upon arriving there, Mrs. Goodhue tried strenuously to show the two graduates wherein it would be better for them not to attend the proposed junior prom which was to be held at the Evanston Country Club.

Offered Them Special Prom

Mrs. Goodhue, the girl asserts, went so far as to offer them an entertainment all their own "with an orchestra and everything," should they consent to withhold their presence from the junior prom.

As per customary all the arrangements were made and tickets were given out to all the graduates but no extra ones were sold to the colored students for their friends. When asked about this, action, it was said to be an oversight, in the face of their contending that the colored graduates remain away from the prom.

Mrs. Goodhue maintained that as long as the colored graduates had their tickets and the class had decided to accept the private dance, that would be sufficient. The tickets, apparently would serve as a remembrance of the prom.

Other indications of intentions to discriminate against the colored graduates were said to have been disclosed by Merril H. Dayton, mathematics teacher, who is said to have called Robert Crowder, only colored male graduate, into his office and asked him to influence the other graduates not to attend the prom. Crowder however refused to take any such action to help discriminate against himself and his classmates.

During the discussion of the two girls and Mrs. Goodhue in the office, the principal of the school, Francis Bacon, telephoned in and asked Mrs. Goodhue if Miss Beck had decided to comply with their suggestions. He was told that no decision had been reached at that time. Miss Beck was told to submit her decision by 8 o'clock Friday morning.

"We'll Be There"

Miss Beck informed the other graduates stuck by her in her congested and she decided to attend the dance if it were given. The graduates stuck by her in her contention that they had a right to be present, so, at seven o'clock Thursday evening, Miss Beck called Mrs. Goodhue and gave her ultimatum which was: "We will be there if the prom is given."

Friday evening as was announced in the daily papers, a meeting was called by Mrs. Goodhue in which only Harry Mellin, president of the senior class, James Bowman, president of the junior class, Carl Davis, social chairman of the junior class and Muriel Clayton, social chairman of the senior class (all white) were admitted. They notified Miss Beck that they would let her know what had been decided Monday morning.

Miss Beck, having been exempted from all examinations, was not in school during last week, and it was necessary for them to call her home and summon her to the school, whereupon she was calmly informed that since she was so persistent in she and the other colored graduates attending the junior prom, it would be called off,

A meeting of the white graduates was called in the home of Henry Mellin, resulted in their decision to have an invitational affair all their own and thus they would not have to admit the colored graduates. The invitations were given out to the white graduates.

The ten seniors are: Winifred Petit, ina Gordon, Juanita Beck, Hazel Bailey, Robert Crowder, Catherine Lark, Emmaline Hardwick, Rufus Taylor, Clyde Roberts and James Birch.

Discrimination – 1929

NEW YORK WORLD

AUG 12 1929

NEGROES ASK BEACH RIGHTS

Protest Against Assault and Discrimination at Chicago

From The World's Bureau
Special Despatch to The World

CHICAGO, Aug. 11.—Assaults and discrimination against Negroes attempting to use Jackson Beach for bathing resulted in a meeting of an influential element of the race to-day to demand a guarantee of rights.

When the meeting was over a committee had been appointed to ask Commissioner of Police Russell and the South Park Board for public and official assurance that all Negroes will be granted equal rights on Chicago's beaches and that they will be amply protected by police if they bathe.

Among those at the meeting were F. L. Barnett, former Assistant State's Attorney, Dr. George Cleveland Hall, Robert T. Terry, Republican leader, and Nathan S. Taylor, Assistant United States Attorney.

For Near Whites Only

A certain important department of the government of the United States has adopted a mean, miserly system here in Chicago in the matter of dispensing its patronage among its employees. The head of this office has boldly stated that it has long been the custom of the dept. not to employ colored people because they were objectionable but that they were going to change that system by puting in somte colored people who were light enough to pass for white.

TRIBUNE
Chicago – Ill
AUG 12 1929

COLORED LEADERS ASK EQUAL RIGHTS AT CITY BEACHES

Seek Police Protection for

Negro Bathers.

A group of influential Negroes me yesterday in the Appomatox club a 3632 South Park way to discuss at tacks on persons of their race at the Jackson park beach. A committee wa appointed to call on Police Commissioner Russell and the members of the south park board for official assurance that all colored bathers will be granted equal rights at Chicago's beaches and will be protected there by the police.

Among those at the meeting were F. L. Barnett, former assistant state's attorney; Dr. George Cleveland Hall, physician, who has lived in Chicago for sixty years; Robert T. Terry, Republican leader in the Sixth ward; Nathan S. Taylor, assistant United States district attorney; Mary C. Clarke, colored women's leader; Augustus L. Williams, D. J. Maddox, and W. M. Farmer.

Barnett Asks Coöperation.

Mr. Barnett, who presided, said that both whites and Negroes must take steps to prevent any outbreak on the south side.

"The situation is a menace to the welfare and peace of the community," he said. "I know that all good colored people want to be law abiding, and I believe the whites do, also. But I don't believe it is just that the colored bathers should be attacked because they go bathing at the only places provided for citizens to bathe."

Mr. Taylor said he thought a committee should be appointed to outline a proper course of action for the colored bathers. He declared he believed the race problem in Chicago a large one and that the best minds of both races should cope with it.

Urges Beaches for Negroes.

Mr. Terry said that no adequate beach has been provided between Roosevelt road and 63d street, and that if proper bathing facilities were provided adjacent to the colored district the present difficulty might be solved.

Dr. Hall declared he did not believe there is anything to be excited about.

"Yesterday," he said, "there were thirty policemen and a patrol wagon at the beach to keep the peace and almost no Negroes appeared to bathe. We can't ask much more than that kind of protection."

"Yes," said Mr. Barnett, "but because there were thirty there yesterday, does that assure us we will have protection all the time?"

Mrs. Clarke then introduced the resolution asking the authorities for public assurance of protection and it was unanimously adopted.

Illinois.

Yellow Journalism

The Chicago Tribune boasts of being the world's greatest newspaper. Everybody knows about it. Almost everybody reads it. It is a powerful, fearless publication. Like bold Sir Lancelot it sallies forth gaily against all comers, serene in the confidence that it is invincible. From great institutions we expect great things, and from little institutions we expect little things. If a small institution does a low, mean thing, it is no more than we expect, but if a great institution stoops to meanness, the meanness becomes a thousand times more noticeable by comparison.

Last Friday, a young man at the 43rd street beach with a new rifle decided that he would try it out to see how it worked. Unmindful of the law against discharging firearms within the city limits, he fired the weapon a few times into the air. Police of the Fifth district took him into custody and brought him to the 48th street police station.

The story in itself is merely one of a careless youth not particularly mindful of the safety of his fellow citizens. But immediately after his arrest, the prejudiced white mind started working with the result that when the story reached the daily press, it was that the youth had fired several times into the water and had driven thirty white bathers to the shore. It was construed as a reprisal on the part of the colored youth for the numerous cases of intimidation reported recently against colored bathers at the Jackson Park beach by white hoodlums.

When the case was tried in court, however, no evidence was presented to show that the youth had shot at anybody or had intimidated anybody with his weapon. He was fined for firing a weapon within the limits of the city, but was never charged with assault. It is reliably reported that after the case had been tried, The Tribune called the 48th street court and asked if any evidence had been brought out to show that the young man had been trying to keep the white bathers out of the water. When assured by the assistant state's attorney that there was not a vestige of such evidence, The Tribune was not satisfied, and asked for the judge. The judge was called from the bench and he, too, assured the inquirer that there was no evidence that the youth was trying to intimidate anyone, or that any unusual excitement had been caused.

The Tribune then showed its die hard spirit by printing the following news brief in the Sunday issue:

FINED FOR FIRING GUN

Robert Scott, colored, 23 years old, 4419 South Vincennes avenue, was fined $25 by Judge Joseph L. McCarthy in Wabash avenue court yesterday for firing a rifle into the lake at the 43rd street beach, endangering the lives of thirty white bathers.

Whether such a small incident is legitimate news or not, its publication with the very unmistakable emphasis on the fact that the lives of "thirty white bathers" were endanger is an act which one certainly would not expect from a great institution with high and sacred ideals. It has all the earmarks of yellow journalism, and small though the item is, it is capable of fomenting a great deal of race bitterness and stiring up serious trouble. When The Chicago Tribune advised us to remain away from the Jackson Park beach, it professed to be acting in the interest of the general peace. It is not giving any evidences of sincerity of purpose when it insists on making a serious issue out of the careless prank of an irresponsible youth.

Promise Negroes Protection on So. Side Beaches

At a conference arranged with Mr. George Donohue, Superintendent of the South Park Commissioners Board, the above named committee presented for consideration of the Board, the following resolutions:

Whereas, frequent attacks have been recently made upon colored persons at the South Park Bathing beaches by white men and boys, driving the bathers out of the lake and from the beach, culminating in a brutal attack on a dozen colored girl scouts last week, be it

Resolved, That the Colored Citizens Welfare Committee present the facts to the South Park Commissioners Board and to Chicago Police Department and ascertain from the proper authorities what action is necessary to secure protection for all citizens in their lawful use of Chicago bathing beaches.

Superintendent Donoghue gave the committee a cordial reception, and having heard the request of the committee for a statement responsive to the resolutions, said,

Promises Protection

"Your committee can say for the South Park Board and broadcast it as you will, that the policy of the Board has been and will continue to be to protect citizens in the full and unrestricted use of the bathing beaches and all other recreational facilities under its control. The disturbances which have occurred were the assaults of hoodlums. They were entirely spontaneous and were immediately suppressed by our officers. All citizens are welcome to the use of our parks and they may be assured of the full and complete protection against molestation and mistreatment."

The text of this statement was submitted to Mr. Donoghue. He approved of it and authorized the committee to give it place in its report of the interview.

Mary Clark, chairman; F. L. Barnett, David J. Maddox, Imogene Bridgerman, Walter Farmer Augustus L. Williams, Robert T. Terry.

Deny That Metropolitan Life Ins. Company Ever Tried Using Colored Men for Agents

Chicago Whip

Answering the statement made by A. F. C. Fiske of the Metropolitan Life Insurance company, that the company had tried out colored agents and found them wanting, colored insurance experts, well acquainted with the field, assert in communications to this newspaper that the Metropolitan company has never tried out a colored agent on its force.

Mr. Fiske, in his letter to James Hale Porter, published in the May 11 issue of the CHICAGO WHIP, attempted to explain why the company did not employ colored people, and wrote in part:

"We have tried the experiment at various times, and in sundry places, of employing negro agents. We found that, in the first place, they did not have the confidence of their own race which our white agents inspired, and, secondly, these colored agents did not have the patience nor industry properly to serve their own race. Hence, the rule for employing only white agents."

Chicago, Ill.

He spelled Negro with a small 'n."

Never a Trial

The insurance experts assert that careful and thorough investigation has failed to reveal any evidence that a colored man has been employed as an agent by the Metropolitan company within the past 25 years. On the other hand, they say, there is evidence that hundreds of men who are fair enough to pass for white have crossed the line and have for years been doing good work as agents for the company.

Even if there are some isolated and obscure instances where colored agents have been given a tryout by the Metropolitan company, the experts say, they were not given the proper business training and were not entered in any systematic school of salesmanship to give them the necessary background for a successful career.

Sin and a Shame

It is a sin and a shame, some of the communications declare, that such a lucrative avenue of business has been closed to the colored people. The net profits of the Metropolitan Life Insurance company, it is pointed out, were over $300,000,000 last year, a large portion of which came from the pockets of colored men, but all of which went into the pockets of the white men behind the jim crow organization.

Of late, it is said, there has been noticed an encouraging tendency on the part of the colored people to cancel their Metropolitan policies, especial the industrial policies, and to place their business with the colored companies the best known of which are all on a sound business basis.

Problems of the Colored Shopper

By ZITA LOUISE BAKER

This article is the tenth of a series by a Chicago writer, who was until recently a member of the bureau of information of the Chicago World's Fair. Each one has been written from the viewpoint of those belonging to the white race, and deals with some specific phase of the race question in Chicago

IT would seem that Chicago, of all places, is blessed with an unlimited number of excellent stores and shops. State St. Michigan Ave., Sheridan Rd., Wilson Ave. and 63d St. alone could supply garments for the feminine part of the Middle West

The men's stores are equally numerous and of high standard but to a certain portion of Chicago's population, many of these stores are closed. Reputation may not matter, nor physica appearance, in the way of deformity, but color is everything.

Defender

Why this is so one is unable to find out. I have visited all kinds of stores, from the cheapest to the best; I have talked with officials of these stores in many cases; I possess many recollections obtained some years ago when I was a member of the education department of one of the city's largest establishments, but not one of these answers the question of color.

Marshall Field's, for example, are emphatic upon the point that they do not wish Colored patronage. One seldom finds a Colored person in the store, and never have I seen one on the upper floors, such as the exclusive dress section, the lampshade and china departments, or even the toy rooms.

1-21-29

Occasionally, I have run across a Colored woman or two in the basement, but even there they are given scant attention. Carson, Pirie, Scott & Co. are somewhat the same in their policy, but there is not exactly the feeling expressed in that store as in Field's. A broader, more kindly atmosphere seems to pervade it.

Of the big three, Mandel Brothers is by far the most considerate with Colored people. Its rules are less stringent, and its officials are less prone to exclude certain shoppers or certain employees.

Some time ago, a rather surprising incident took place in one of Mandel's tea rooms. I said surprising, and it was, but only because it was unusual.

In the height of the noon hour, when waitresses were madly rushing back and forth between the dining rooms and the kitchens, when every table was filled and there was a line standing around in the hope of soon being seated, a well dressed Colored man and woman walked slowly in from the foreign shops, which are next to the tea rooms, and looked about them.

They were not the only ones who looked, either. The guests in the dining room who were nearest the door stared in open-mouthed amazement and anxiously watched the Colored couple. Soon the news that they were there sifted throughout the large room, and people at distant tables began straining to catch a glimpse of the newcomers.

The Colored man and his wife were very quiet. They spoke but seldom to each other, but they patiently took their stand to wait for a vacant table.

They waited almost endlessly, so it seemed. As soon as a table would be vacated, it would immediately be taken by white people, but at last when every white person in the room had found a seat, the Colored man and his companion were able to secure a small table for two.

The remainder of the guests in the dining room actually gasped at sight of the couple sitting peacefully in their midst. The waitresses gasped, likewise, and the one assigned to the table at which the Colored man and woman sat avoided it as long as she possibly could. When she had served her other tables, she was forced to give them attention.

So much to show conditions as they seem to be, even at the most indulgent of the high-grade department stores. Such establishments as the Boston Store and the Fair are patronized almost equally by whites and Colored alike, but the Colored man or woman who wants the best merchandise—smart, stylish garments—is compelled to have them made.

A member of the education department at Mandel's, and one of the finest and most broad-minded women in the city, was talking over this situation with me recently at lunch.

"Oh, yes, Mandel's employ Colored maids and porters," said Miss Doyle. "The superintendent has nothing against the Colored race. I have heard that Colored people have been served in our tea rooms, but thus far I have never seen any there, so I could not say what the policy is."

"What about permitting Colored men and women to try on suits and dresses?" I inquired.

"They don't like very much to have them do so upstairs," replied Miss Doyle. "You see, it would look bad to outsiders. White people are very particular about trying on things. Many of them wouldn't begin to put on something a Colored person had had on first.

"We have to consider the white customer first and foremost, for they contribute nine-tenths of our patronage. If Colored customers came into our French salon and tried on afternoon and evening gowns, these would perhaps have to be thrown away or relegated to the basement, if the Colored person did not buy them.

"I don't know of any rule against Colored customers," she continued. "But there may be a sort of unwritten law, and I think there is, about waiting on them in the more exclusive departments.

"In the basement, I don't think there would be any objection whatever to allowing Colored people to try on garments. I believe many Colored people patronize our basement."

The same old argument had come up again. No rule against something was there; no, indeed, merely an "unwritten law" that proved to be more formidable than some that now adorn the Constitution of the United States.

How long such laws or sentiments will continue is impossible to say. On the whole, however, I have found in my journeyings here and there in search of data for these articles that people are far more broad-minded and considerate of others than they used to be.

Scarcely ten years ago, and popular opinion concerning the Negro was, generally speaking, unfriendly. Today, I have found that most people have a kindlier viewpoint.

The remedy for any situation that is unfair and unjust lies in patience and courage on the part of those who are "outside the pale." Already the Colored race has advanced a long step in refinement, in culture, in education and attainments. The gate of promise lies open ahead of every honest and sincere Colored man or woman. Proving is not easy in geometry; it is harder in life. But it is possible.

Discrimination - 1929

Indiana.

N. A. A. C. P. HEAD DECLARES LAWS MISUNDERSTOOD

Raps Campaigners Making Light Of School Case Fight By Negroes

Aroused because many persons campaigning for city office candidates have made light of the Emmerson high school strike and fight now pending before the state supreme court, the Rev. A. C. Bailey, president of the local branch of the N. A. A. C. P., gave a written statement to THE AMERICAN today, condemning such utterances and explaining the law, the point raised in the case, and the future plans of his organization in the school fight. The strike occurred in September and October of 1927.

Rev. Bailey charges that such campaigners are deliberately attempting to delude the masses unacquainted with the law. His statement follows:

"Forget Case"

"Many persons now campaigning in the interest of various candidates for city offices, are stating in their speeches, that 'the Negroes of Gary should forget about the Gary school case,' that 'no wrong was intended, nor was any committed in the affair'; 'that the laws of Indiana provide for separate schools and consequently it was a waste of time and money to have taken the matter to court.' The foregoing are only a few illustrations of the type of propaganda that these paid speakers are attempting to spread over the Third, Fourth and Fifth wards.

"Lest these scatter-brained ballyhoo artists should begulle and mislead some unsuspecting persons to to the real issue in the Gary school case, the National Association for the Advancement of Colored People begs leave to make the following statement through your paaper: The acts of 1885, p. 125 of the Indiana legislature provides as follows, 'The trustee or trustees of such township, town or city may organize the colored children of such township, town or city into separate schools having all the rights, privileges and advantages of all other schools of the township, town or city.'

Makes Fight Clear

"In the Gary school case the petitioners were transferred from the Emmerson high school, a fully equipped high school, to an unsanitary frame building known as the Virginia street school. The only question in the case was whether or not the latter school afforded the petitioners all the rights, privileges, and opportunities for a high school education as did the Emerson school, from which the petitioners were transferred. At the trial the petitioners introduced evidence that the Virginia street school did not afford a pupil all the rights, privileges, and advantages of all other schools of the township, torn or city, as is by law required, inasmuch as the Virginia street school had no physical culture equipment such as a swimming pool, gymnasium and shower baths; nor did that school have library facilities, or offer elective high school courses, and in many other ways there existed a gross inequality between the two schools, which need not here be mentioned.

"The court rendered a general finding against the petitioners and in favor of the school city.

Case Appealed

"The National Association for the Advancement of Colored People has appealed the case to the Supreme court of the State of Indiana. Clarence Darrow, one of the association's lawyers, has been asked to take charge of the case on appeal.

"The Association recognizes the right of the school city to provide separate schools for colored children in the city of Gary. The Association is, however, always going to insist that wherever such separation is made that the colored children be placed in schools 'having all the rights, privileges and advantages of all other schools of the city,' as is required by the law of this state and by the decisions of the United States Supreme court."

VIDETTE-MESSENGER
VALPARAISO, IND.

GARY SCHOOL CASES GO TO HIGH COURT

Appeals in the mandamus actions brought by National Association for the Advancement of Colored People against the School City of Gary to test the authority of the school authorities in removing colored pupils from Emerson school and placing them in other schools, were perfected here yesterday when attorneys for the association secured a transcript of the proceedings from Clerk Mae R. London for forwarding to the supreme court at Indianapolis.

Previously a bill of exceptions had been prepared by Clarence Schneider, court reporter of the Porter circuit court.

In his finding in the case, Judge Grant Crumpacker held that there was no cause for mandamus as the colored pupils had been placed in another district by a redistricting of the school centers and were not eligible to attend the Emerson school.,

The cases which were outgrowth of a strike of 1,400 white students of Emerson school against attendance of colored students which resulted in the school board dismissing colored pupils from the school in a compromise effort to effect return of the white students who refused to come back until action was taken.

R. L. Bailey, of Indianapolis, and Edward McKinley Bacoyn, of Gary, colored attorneys for the association, were here yesterday getting the necessary papers for the appeal.

ADMITS CLUB BARS NEGRO AS MEMBER

Hayes Declares Auto Club Has Never Seen Fit To Make Change

Confirming rumors which have been whispered from ear to ear for many months, Charles M. Hayes, president of the Chicago Motor club, today admitted to The Gary American that his organization does not accept memberships from Negroes.

In a letter received by The American today, Mr. Hayes quotes a section of the constitution of the Chicago Motor club which declares that none but white persons over eighteen years of age may become members of the automobile organization and receive the benefits and advantages of being a member of the club.

This restriction was made when the club was first formed in 1906, President Hayes admitted, and during the past 23 years there has not been a need for revising the law, he declared.

His letter, addressed to Chauncey Townsend, editor of The American, in reply to a question raised by Mr. Townsend, is as follows:

Mr. Chauncey Townsend,
Editor Gary American,
Gary, Indiana.
Dear Mr. Townsend:

Your letter of August 21 is received. Our constitution and by-laws, drafted in 1906, reads as follows:

Any white person over the age of eighteen years, of good moral character and endorsed by a member in good standing may be a member of the Chicago Motor club.

It has never seemed advisable to make any change in the existing by-laws.

I trust this answers your letter satisfactorily.

Yours very truly,
CHARLES M. HAYES, Pres.,
Chicago Motor Club.

Complete Plans For Appeal in Gary School Case

NEW YORK, July 17—Final steps leading toward appeal of the segregation case at Gary, Ind., were decided upon at a conference just held in Cleveland, Ohio, between attorneys in the case and representatives of the N. A. A. C. P., it was announced today. The attorneys, Messrs. Robert L. Bailey of Indianapolis and Edward McK. Bacoyn of Gary, came at the request of the N. A. A. C. P. to Cleveland during the recent 20th annual conference in that city to confer with the chairman of the National Legal Committee, Arthur B. Spingarn, of New York, and with executives of the National Office staff. Final steps in perfecting the appeal, to be taken from the decision of Judge Crumpacker, were agreed upon at the conference which, it is hoped, will result in the setting aside of the former ruling by the Indiana State supreme court.

It will be remembered that this case arose in 1927, when, following anti-Negro propaganda by the Ku Klux Klan and other groups, a student strike led to the barring of Negro students from the Emerson High School of Gary. A writ of mandamus to compel the school authorities to readmit these pupils was denied by Judge Grant Crumpacker of the Porter County Circuit Court and it is from this denial that appeal is being taken by the N. A. A. C. P. to the higher court. Attorney Bailey of Indianapolis will act as chief counsel in the appeal and Mr. Bacoyn will serve as associate counsel.

In addition to the above action legal steps taken by the association prevented the erection of a segregated school for whch $15,000 had been approprated.

JIM CROWED!

White Students Barred From Separate Prom

Gary, Ind., July 15—ANP—According to reports here white students were prevented from attending the "Jim Crow Prom" held by the Negro students of the Froebel High Schol. The separate prom was held upon the advice of the school heads and white students were invited.

Several students declare that at least six white couples desired to attend the dance but the vigil of the white teachers, who attended and acted as sort of doorkeepers, prevented them from entering the hall. The faculty has a ban on mixed dances.

FROEBEL HEADS KEEP CAUCASION STUDENTS AWAY

Force Negro Students To Have Separate Hi Prom; Whites Wanted In

Maintaining careful watch at the entrance to Marmont hall, 14th and Madison, Froebel high school teachers successfully kept anybody white but themselves from entering to frolic at the junior prom Saturday night given by Negro students of Froebel in honor of this year's graduating class of 52 boys and girls of color.

The dance and attendant difficulties was the climax to several years of agitation in which the darker students of the high school have been fighting for the right to attend authorized school functions and get all of the recognition rightly due them.

Say Much Drinking

According to several students who attended the dance, "whiskey flowed like water," and none of the teachers made any attempt to stop it. Principal C. S. Coons of the school claimed no knowledge of alcoholic spirits being present when questioned. Bottles, however, were found afterward in the wash rooms.

Ellis Bird, 1721 Madison street, who fought a jim-crow school dance in 1927, was one of the leaders in the fight to have this one. He repeats a statement made by Principal Coons:

"Make your dance so good that in the future the white students will want you to come to theirs."

BAR WHITE STUDENTS FROM RIVAL PROM

Gary High School Teachers Stand Guard to Keep Caucasians Out.

WANTED TO ATTEND

Dance Was Protest Against Faculty Jim-Crow.

GARY, IND.—White teachers stood guard to bar a number of white students who wanted to attend a Junior prom given in honor of fifty-two race boy and girl grads as a protest against faculty Jim Crow here last week.

The dance was organized at the suggestion, it is said, of Principal C. S. Coons, white, who was quoted as telling the colored students to make their dance so good that the whites who attended would want to have them attend theirs.

Faculty Jim Crow

Although it was said a number of the white students had no objection to allowing colored students to attend the annual school affairs, a faculty ban against mixed dances brought about the fight against this Jim Crow attitude.

Ellis Bird, race student, who had been opposed to Jim Crow dances when they were inaugurated was the leader in the dance last week. As a protest against the faculty order, the students voted to invite white Juniors to their affair. When several of the white students decided to defy the faculty and attend the teachers stood guard and prevented them from entering the hall.

POLICE REFUSE TO ALLOW US IN CITY PARKS

Negroes Denied Right To Enter Gary Park In Central District

While colored people in other cities are given access to city and state parks, Negroes in Gary are being denied the right to enter city parks right in their own neighborhood and section of town.

This fact was brought to light this week when it became known that colored people are being refused admission to Gary's newest city park, located at Fifteenth and Connecticut streets in the heart of the so-called black belt.

Cops Guard Entrances

While every colored person who had tried to enter the park has been refused this privilege, it is a known fact that seven well-known colored persons upon entering the park last Sunday were stopped by a policeman and a policewoman in uniform and advised that no colored people could enter the place.

Upon inquiring as to the reason, they were calmly told that white residents in the neighborhood of the park objected to the presence of Negroes in the park, and for that reason it was thought best not to allow colored people to enter the place.

This information was given to Mrs. Hattie Lewis, well-known in the local community, who had gone to the park with Mrs. Essie Miller, beauty parlor operator, and with Mrs. Rosyaline Brown and Mrs. Virginia McDowell.

Bar Entrance to Place

According to Mrs. Lewis, they were intercepted by the officer and warned not to try to enter the park as it was "no place for colored people."

Announcement that colored people are not welcome at the park will probably come as a surprise to many South Siders, as it was one of Mayor Floyd William's campaign boasts that this park in particular was being developed expressly for residents of the central district.

Comments upon the situation have been many. The following letter is typical of the attitude of several local people toward this latest act of discrimination on the part of city officials:

"To the Editor of The Gary American:

Sir:—A city park in the central district, located in the heart of the black belt, easily accessible to the twenty thousand Negroes located therein, is being barred to them, by having policemen and a matron stationed at the gate and turning them back when they start to enter.

"Is this the policy of the present administration toward our group because the masses failed to support the present administration in the last election?

"When we were segregated on the North Side, we didn't say a word; when we were segregated on the East Side, we remained quiet; when we were segregated south of the river, we said nothing; but when you try to segregate us in the heart of the black belt, we will hold our peace no longer.

"We hereby notify the powers that be that unless this shameful condition is stopped at once, we shall use all legal means at our power to secure justice and put a stop to this practice.

CENTRAL DISTRICT CLUBS."

WOULD DISCOURAGE BLACKS IN WORSHIP

Not Prejudiced, But Believes Separate Church Going Best for Two Races

WOULD BAR THE RICH, TOO

Best Advantages Accrue From Separate Worship, Says Rev. Harold Martin

To The Froebel Students

The letter written by certain Froebel high school students commenting upon an article published in last week's issue of this newspaper would be unimportant did it not represent the highest intelligence of this year's class of 52. The chances are that many of them will be the leaders of tomorrow.

While youthful enthusiasm and the adolescent habit of taking one's self and affairs seriously are to be expected and possibly commended, at this stage of an individual's development there should be considerable time given to self-analysis.

The young high school boys and girls who promoted a jim-crow school prom after being flattered by their white teachers will have something to be ashamed of in after life should they make any progress in the affairs of the world. With the maturity of judgment which comes with age and experience, they will probably hang their heads for having been agents of discrimination against themselves. They have set a bad precedent.

Indiana provides for the high school education of its boys and girls. High schools, to honor the graduating class, provide for a junior-senior dance each spring. If colored and white students can sit in classes together, engage in athletic and outside activities together, it is logical to assume they can attend the same school-supervised dance together.

We want the high school students to enjoy themselves, but if it necessitates official discrimination and segregation for them to do so, we are opposed. In giving a separate high school prom under school sanction and from which the white students were prohibited from coming makes it hard on the boys and girls of the future at Froebel.

We are willing to aid the students in any fight against discrimination and segregation in Gary and this region. They have but to give us proof of their sincerity and show that they have a just grievance. It might also interest the students—who are old enough to know this—to learn that this newspaper was not in existence at the time of the Emerson school strike.

And may the students today pause before their tonight's party or the meeting of their club which they consider to be all-important long enough to realize that the race here tomorrow will depend upon them for its leadership. Let them realize that there are bigger problems than their club's existence and they will soon have to face them.

BY SARAH TAFT SIMS

"I would discourage the attendance of Negroes at my church in the same way that I would discourage the attendance of extremely wealthy people at my church," declared the Rev. Harold Martin, pastor of the 43rd avenue Presbyterian church, in an interview today, in which his opinion was asked on the color line in the Christian church.

The Rev. Martin is the third white minister to express his views on the subject of Negroes and white people worshipping in church together.

Two other white ministers declared in previous articles in *The American* that, although they would not discourage the attendance of Negroes at their church, they felt that colored people can best worship under the influence of a minister of their own group.

Asked if he would discourage the practice, the Rev. Martin declared:

"I would discourage the attendance of Negroes at my church in the same way that I would discourage the attendance of extremely wealthy people at my church or religious groups where it would not seem to me that the Kingdom of God would be advanced so quickly. I have no prejudices against the Negro, but I feel that all of us worship together in neighborhood groups to the best advantage."

Asked if he thought the color line should be drawn in the Christian church, the minister said:

"I do not think that the color line is drawn in a church that is really Christian, but as stated above it seems advisable to me to discourage attendance of different groups."

Discrimination - 1929

Kansas

TOPEKA WINS FIGHT AGAINST JIM CROW IN GAGE SCHOOL CASE

Topeka, Kans., Nov. 6.—A writ restraining school authorities from interfering with the attendance at the new Gage School, of the children of a colored citizen, has been won in Topeka, Kansas, according to report made to the National Association for the Advancement of Colored People by Mrs. Charles W. French, Secretary of the Topeka Branch,

The children of Howard K. Foster had gone. with white children, to the Gage School When the new school was opened in September, the principal abetted by the school board, declined to admit the Foster children. A. J. Stout, Superintendent of schools, to wom the the children must travel 3 miles by bus to attend Buchanan school. a colored institution, the nearest bus stop being four blocks from their home.

The case was taken to court by William M. Bradshaw, colored assistant to the State Attorney General, and Earl Thomas Reynolds

Discrimination - 1929

Kentucky

THIS WAS NOT MEANT FOR LOUISVILLE NEGROES.

Patrons of the local street cars have no doubt noticed this sign:

"THE BEST THINGS IN LIFE ARE FREE SCOTCHMEN.—USE THEIR PARKS—DO YOU?"

Of course that is an advertisement for the Railway Company, but it is pertinent and significant to us.

We are not Scotchmen—we are Colored, Negro, Non-white or what you will—but do we use the parks? No? Why not? Because the Board of Park Commissioners of the city of Louisville has passed a "rule" forbidding us—of all the people—the use of the beautiful parks of Louisville.

No other race—Scotchmen, Irish, German, Hebrew, Scandanavian, Italian or what not—would have meekly swallowed this humiliation, save the Louisville Negro.

This is the greatest insult handed the Negroes of Louisville since the segregation ordinance. And because it was offered by Republicans, Louisville Negroes have meekly and, in some cases, gladly swallowed it.

Every Negro in Louisville, every owner of an automobile, feels this cutting insult and humiliation, but because a few paid hirelings either defended the outrage or kept quiet, very little has been done about it. Not a Negro paper, except the News, not a Negro preacher, not a Negro "leader" has raised his voice in denunciation of this abominable rule, and merely because it was done by their masters—the Republicans. This paper resents it. Its editor has filed suit to have that rule abolished and he asks no credit, no sympathy, no help for it. If there was only one Negro in Louisville and this editor was that Negro—he would fight it in the name of his own self-respect.

The suit is in court now. Mr. Tom Young has joined in it because he was ordered out of a park by a guard. It will be won, in time, and when it is, there will be much jubilation on the part of those too meek, too humble, too weak to resent an insult to them individually, and to their race as a whole. "The Best Things in Life Are Free"—the parks wit hall their beauty and restfulness, and inspiring quietude are free to all the citizens of Louisville except the Negroes. Ye gods, what kind of Race is this?

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Warley And Young Fight Rule To Keep Colored Citizens Out Of Public Parks

Park Board Claims "Undesirable And Dangerous For Races To Mix"

For years the public parks of Louisville have been open and free to ALL the citizezns. Colored and White people used the parks without friction or trouble of any kind as a matter of course.

When certain Colored men asked Gen. J. B. Castleman, Democrat and Confederate soldier, then head of the Park Board, to build them 4 tennis courts in separate parts of the parks he refused on the ground that the tennis courts belonged to the citizens and Colored people were citizens.

It remained for Republicans, put in power by the solid Negro vote, to propose and enforce o "jim crow" rule whereby Colored citizens were denied the use of all the beautiful worthwhile parks of Louisville, and confined to a dump called Chickasaw Park. This was done on the argument it would keep down friction—whereas no friction had ever existed. Instead this act has caused more trouble and lost to the Republicon party more Negro votes than any other one thing.

The Louisville News, which refuses to recognize segregation in any form or to admit inferiority—and that is all segregation implies or is meant to teach—has fought this outrageous and iniquitous thing from its beginning.

Failing to enlist a sufficient number of Negro votes to defeat the Republican party and thereby correct this evil, the editor of The News brought suit against the Park Board attacking the legality of the Board's ruling. Through Messrs. Wright and Wright, attorneys in the Citizen's Building, the first fight to force the Board to show its books was won before Judge Mapother. In the meantime Mr. G. T. Young, an outstanding citizen and business man, was ordered out of Shownee Park, as he sat one morning in his car reading his Bible. Mr. Young then joined Wm. Warley in the suit. Judge Allen dismissed the suit without comment.

Last Saturday the suit of William Warley and G. T. Young against the Board of Pork Commissioners of Louisville, attacking their right to bar Negroes from any ublic park was filed with the clerk of the Appellate Court at Frankfort.

The petition asks the court to declare null and void the orders adopted by the Park Board, whereby certain parks were designoted for the exclusive uso of white residents and other parks for the exclusive use of Negroes, and to grant the full use of all parks in Louisville to both.

The petition declares the board's segregation of the parks to be unconstitutional because it "deprives the City of Louisville and taxpayyers of the city of the management and control of the parks."

The appeaal is taken from Jefferson Circuit Court, where the petition was dismissed. The Board of Park Commissioners, in its answer, said that the orders restricting the parks were passed because it is "neither desiroble non safe" that white and Negro residents of the city "should take their pleasures together, and use the same parks, playgrounds and swimming pools."

Discrim'nation - 1929

Kentucky.

GIVEN ONE WEEK TO FILE ANSWER TO MANDAMUS MOTION

EFFORT TO SEE RULE FORBIDDING "NEGROES" USE OF ALL PUBLIC PARKS

Some days ago, William Warley, through his attorney, Capt. W. F. Wright, Citizens Building, filed a mandamus suit against the Board of Park Commissionesr demanding the right to see the books of the Board containing a rule or order whereby Colored citizens are forbidden the use of the public parks of Louisville. After the Republican party was put in power almost solely by the solid Negro vote, the reward given that loyalty was to forbid Negroes going into and using the parks of Louisville—a thing never attempted by the Democrats at their rankest and with the solid Negro vote always against them.

This rule or order has caused more trouble and humiliation than anything since residential segregation was attempted and defeated in the United States Supreme Court.

The principle is the same: If a Negro cannot go into a public park because he is Colored what is to prevent a "rule" forbidding him to go on certain public streets or thorofares.

The N. A. A. C. P. and others are going to fight that Park Board ruling to the Supreme Court if necessary and when Capt. Wright, representing Warley attempted to see the [illegible] he was not allowed to inspect the books. Therefore the mandamus suit to force the Board to open the books.

The case came up in Judge Mapother's Court Wednesday morning. Capt. Wright filed his motion and Mr. Rowan Hardin, of the city attorney's office representing the Park Board filed a demurrer. The case was set over until Thursday when both attorneys made arguments before Judge Mapother.

Capt. Wright made a fine argument in which he quoted precedents wherein the court of the appeals had given decisions that the books of city departments were public property and any citizen had a right to inspect them. Judge Mapother overrudel the Park Board attorney's demurrer and gave them one week to file an answer or abandon the suit.

The Park Board is not a legislative body. It may make rules and regulations governing the parks but cannot say certain citizens cannot enter certain parks because of race, color or creed.

Chickasaw is a jim-crow park thrown to the Negro as a milk-sop for this outrageous and unjust humiliation and insult. It was passed by Republicans who would not be in office except for the Negro vote. Unless it is changed many Negro votes will be lost, it is thought.

PARK GUARD SAYS COLORED PEOPLE CAN NOT WALK AROUND IN PARKS

Louisville Ky. News 9/29/29

ADVISES COUPLE TO "GO TO YOUR OWN PARK"

Colored people may ride around in the parks of Louisville—except Chickasaw—but thew must not get out of their cars even to stand and look at the beautiful scenery.

This is the gist of the information given Mr. C. E. Brown last Sunday at Iroqouis Park.

Mr. Brown, who is one of Louisville's highest types of manhood and citizenship, in a gush of civic pride had taken a young lady visitor from Minneapolis out riding to show her "what WE have got in Louisville." Naturally he wanted to show Louisville's beautiful parks. Mr. Brown drove to Iroqouis Park up on the hill where Louisville spreads out like a panorama to the observer. He and his company left the car to get a better view, when up came a park guard and told Mr. Brown that Colored people could not stand there. It was alright, he said, to sit in their cars but they could not walk around. He also gave gratuitous advice that "you all have a park of your own—Chickasaw—you ought to go down there."

Mr. Brown did not argue with the guard because he had a stranger with him who would have been lost and confused had he told the guard to arrest him if he had broken any law. But he says he is going back.

This is an outrage!

The idea that the Negro citizens of Louisville should sit supinely by and allow themselves to be jim-crowed and humiliated is beyond comprehension and is discouraging.

If the Democrats had done this thing every Negro in Louisville would be up in arms—down at the big gate! But because Republicans are the sponsors of this rotten trick, many Negro politicians and preacher condone it, apologize for it and try to explain it away. But surely there are hundreds of Colored men and women in Louisville who resent this thing and are willing to test it out in the courts.

There is no law for it, no city ordinance, no reason for it, except that a lily white Republican Park Board trying to win the suport of prejudiced whites passed this rule. Because there is no law for such action on the part of the Park Board, the editor of this paper filed suit against the Board last week for the right to see its books as relates to this rule—How it reads, who sponsored it, who voted for it and why. The next move will be to test it out in the courts as was done in the residential segregation law which was beaten.

School Teacher Ordered From Office of Metropolitan Life Company When She Resents Being Called "Mary"

LOUISVILLE, Ky. — Miss Ethel Jackson, well known school teacher, was told not to come back to the Metropolitan Life Insurance office in the Starks building, because she resented being called "Mary" by the superintendent. According to Miss Jackson, whose given name is Mary Ethel, when she went to the office to attend to some business with the Metropolitan company, addressing her as "Mary", R. C. Ware, Supt., asked her what she wanted. Miss Jackson claims that she told him she would take that from him if she was his servant, but since she was not she resented it. Ware's hot reply, according to Miss Jackson, was "I'll not call you anything else, and furthermore, don't you come back in here any more." Of course Miss Jackson will take the superintendent's advice and keep out of the local office of the Metropolitan Life Insurance company. Whether other Negroes will or not, it is a foregone conclusion that Miss Jackson will stay away.

WELL KNOWN CITIZEN ORDERED OUT OF SHAWNEE PARK FILES PETITION AGAINST BOARD

Warley Besieged To Continue Action Against Commissioners

The announcement last week that William Warley had withdrawn his suit against the Board of Park Commissioners to test their right to prohibit Colored citizens from the use of all other parks except Chickasaw, brought forth a storm of protests from persons Warley had figured did not care. He has been literally besieged and begged to continue the suit. Assurances that the suit was the greatest effort of recent years were given him by all classes of citizens and offers were made of financial aid as well as moral support. Men like Rev. J. H. Perdue and Rev. H. W. Jones have suggesed a monster mass meeting and hundreds of names can be added to the suit.

Warley had decided to drop the suit, because of apparent indifference on the part of the race. He was tired of being put in the attitude of a mere agitator "who just wanted to keep up strife" and represented nobody but himself.

But assurances of scores of people, many of whom he felt were absolutely indifferent or against the movement have somewhat mollified him and he may continue the suit. Another encouraging incident was the action of Mr. G. T. Young in filing a petition to become a party to the Warley suit.

Mr. Young who is a widely known, highly respected and very conservative citizen, is better and more familiarly known as "Tom" Young. He has maintained a popular barber shop for years and has a host of rfiends and followers. Mr. Younug has good reason for joining the suit or indeed for entering one of his own. This is the reason:

On Saturday, April 6, M. Young, who is an active church worker, was sitting in his car in Shawnee Park down near the river studying the Sunday School lesson and reading his Bible. A park guard came up and said, "Don't you know this is a white park and you people have a park of your own?" Mr. Young replied he thought he was in a public park belonging to all the citizens. He said for years he had been coming to that very spot every Saturday and studying his Bible and had never been molested by anybody. The guard replied "Well the other guards should have told you, but I a mtelling you now, this park is for white people only and you will have to get out."

Mr. Yong replied: "I am a citizen and taxpayer. I am not going to get out. You can arrest me if you wish but I am going to fight this thing to the limit." Mr. Young's manliness must have affected the guard because he came down off his high horse after Mr. Young took his name and number and declared: "Well, you know I just obeying orders. The Park Board gave orders to keep Colored people out and if I don't do as they say they can find men who will."

So that's that. Hence the following petition has been filed by Mr. Young through Attorneys Wright & Wright, who also represent Warley:

188496—Jefferson Circuit Court, Chancery Branch, Second Division.

William Warley (of color), Individually and for the benefit of all the Taxpayers and Citizens of Color of the City of Louisville, Plaintiffs.

Petition of G. T. Young to be made party.

Versus

Board of Park Commissioners and City of Louisville, Defendants.

The petitioner, G. T. YoYung, states that he is a Colored man and that he is a citizen and taxpayer of the city of Louisville, Ky., and has been such for sometime in the past, and that he now resides in said city.

Petitioner staes further that he is one of the class of persons mentioned in the caption of the petition herein and for whose benefit the plaintiff, William Warley, is sueing.

He states further that he has read the petition in the above styled action and concurs with the statements made therein and the relief sought by the prayer of the petition and that he desires to be joined as a plaintiff in tis action and to aid and assist in the preparation of the suit and to be granted the relief prayed for in the petition.

He states further that he now adopts all of the allegations of plaintiff's petition herein as though fully set out in this pleading and relies upon all of said allegations as though same were fully reiterarted and set out heein.

He states further that since the commencement of this action, he was sitting in Shawnee Park, in Louisville, K., reading his Bible and that one of the pjark police ordered him out of the park and denied to him the right to even enjoy a seat in said park for the purpose of reading his Bible for the purpose of studying same and in order to prepare his sermon for his next appointment to preach at his church; that at said time and for years in te past he has been a member of the church and duly licensed minister of the gospel.

He states further that the two resolutilons filed with the petition herein and made a part of the petition, being in the nature o frulings of the defendant, Board of Park Commissioners, herein, are each invalid and that the defendant, Board of Park Commissioners, at the time of making of each of said memoranda, orders or resolutions, were without the power or authority to make either of same.

He states further that Section 2848 of the Kentucky Statutes, conferring certain rights upon thedefendant, Board of Park Commissioners ,did not confer any legislative power upon the said Board of Park Commissioners; that the two resolutions mentioned in the peiion herein are legislative acts upon the part of said Board ,whic hBoard has no legislative power.

He states further that the legislature of Kentucky has granted the legislative power of the defendant, City off Louisville, to the legislative body of the city government and not to the defendant, Board of Park Commissioners.

He states further that he has been wrongfully deprived of his rights as a citizen and taxpayer of the City of Louisville,, Ky., in the way and manner hereinbefore set out.

Wherefore, the premises considered, th epetitioner prays that he be made a party plaintiff to this action and he prays for all the relief sought in the petition herein and for any and all other relief to which he may appear entited and for his cost herein expended.

Attorneys for Petitioner.

The petitioner, G. T. Young, says that the statements contained in his foregoing petition are true, as he verily believes.

G. T. YOUNG.

Discrimination-1929

Kentucky.

PAYNG FORSEGREGATION

A reader of this paper—one in on way connected with the thealrical buness said to us the other day. 'It is alright to fight the jim crow rule regarding the parks but how can you do any good along that line when our people pay good money to be jim corwed, segregated and insulted." He went on to say some of our "leading people"—school teachers and professional men—crowd the Mary Anderson and Strand every week when they can see as good pictures, plays and "talkies" at the Palace Lincoln and Grand Theaters.

The point is well taken. Some of the very people who complain most about segregation that is forced on us by laws and customs and to which we must yield because we are a minority and weaker group, are the best patrons of the jim crow theaters

A colored traveleller wanting to go to certain parts of this country must, because of the law and of conditions he cannot control, ride in jim crow cars. BUT NO NEGRO HAS TO GO TO A JIM GROW ALLEY GALLERY THEATER! And to do so is to brand ourselves as inferor to other people and is to increase race-prejudice and discrimination in other lines.

Perhaps the keenness of the Park Board conceived the idea of a jim crow park from seeing well dressed and "intelligent looking" Colored people gladly paying for the privilege of going up in to a jim crow theater. How any real self-respecting Colored man, woman or child can stullify himself, can subject himself to such humiliation, can brand himself with the scarlet letter of inferiouty is to us an unsolable mystery.

And the pity of it all is many of these jim-crow, alley-gallery patrons "look" intillingent, "look," like they have class and charater, "look" as if they are SOMEBODY—when the very fact they patronise such theaters proves to the contray.

But white people judge ese whole race by these people. The prejudiced, unfair whites think that is just where the Negroes belong—up in the gallery if he just must come, and the fair-minded, well wishers of the race among the whites wonder "WHAT KIND OF PEOPLE ARE THESE WHO WILL PAY TO BE JIM CROWED, SEGREGATED AND HUMILIATED?." Truly there's something wrong in the make up of a man or woman who who will pay good money to be insulted—when he can get plenty of insults for just being a "Negro"

Constable Charged With Brutally Manhandling Colored Woman Offers To Resign

Offer Refused--Trial June 14

George Lee, constable out of Magistrate J. T. Smith's Court, who was indicted for assault and battery on Mrs. Lillie Yeager, 620 Lampton St., was presented in Criminal Court Friday morning and his case was continued until June 14th.

Lee, it is alliged went to serve a writ on Mrs. Yeager's mother. Not finding her at home, it is said, he beat and chocked her as well as arrested her. Mrs. Yeayer was dismissrented his anger on the daughte and ed on charge of resitsing and officer, while Lee was held to the grand jury and indicted.

Lee offered to resign as constable if the prosecution were dropped, but his offer was refused.

The N. A. A. C. P. took an active part in this case, its president Mr. I. Willis Cole going on Mrs. Yearger's bond.

Drs. H. W. Jones, Whitesides, Shumake and other Baptist pastors were active in the defense of Mrs. Yeager.

It was said Lee had already lost his job in Square Smith's Court and his offer means nothing. Officers of the N. A. A. C. P. wanted him prosecuted just as any other man charged with such an offense. It is a known fact that any Black man charged with brutally handling a White woman would not go free merely by quitting his job.

The Criminal Court room should be crowded June 14th to show the authorities Colored people are interested in their women.

Discrimination – 1929

Maryland.

Conference Resents Use of Word Darkey, Minister Apologizes

Members Cheer As Dr. C. Y. Trigg Demands Explanation—Bishop Jones Declares It An Offense.

J. S. Stowell, white, publicity agent of the Board of Home Missions and Church Extension, got himself into difficulties when he used the term "an old darkey" in addressing the M. E. Conference at Ames, Thursday morning.

Dr. C. Y. Trigg arose immediately to object, but was persuaded to wait until the address was finished.

The audience cheered as Dr. Trigg and Dr. R. F. Coates, both district superintendents, asked for an explanation.

Bishop R. E. Jones, presiding, ruled that the use of the term was an offense to colored people. Rev. Mr. Stowell apologized.

A resolution to accept the apology was opposed by Dr. W. A. C. Hughes, who argued that this would make the unsavory incident a part of the conference record. The motion, however, was adopted.

It was voted to expurge the whole matter from the conference minutes.

Stewart's, Newest Dept. Store to Close Doors to Race

"Silly," Says Vice-President, but "It's Orders of Directors." Senseless Prejudice of Women to Blame, He Declares.

Stewat's department store, Howard and Lexington streets, one of the largest in the city, has closed its doors to colored trade.

This action is "silly" according to an official of the company, whom one of the clerks called, Superintendent Wiggins, but he declared "it's the orders of the directors, whose main job is not to solve social problems, but to make money."

The action, he declared, was due to senseless prejudice of the women of his race.

"I am not in favor of it," Superintendent Wiggins said. "Have you read 'Mamba's Daughters'? We read Negro literature, see Negro plays, enjoy Negro music, and of course, there is no explanation for a thing of this kind, but our women have bombarded the directors with letters against serving colored trade and they have been listened to.

"Nobody can understand women. Many of them sleep in the same room with colored people, they eat out of the same dishes, stay in the house all day long with them, yet they object to buying at the same counter in a department store."

Peay Denies Race Ban

Vice-President Peay denied that any such anti-Negro order had been issued at Stewart's. But an AFRO reporter, sent to investigate, discovered hat Wiggins was nearer right than Peay.

In the linen department, the reporter had no difficulty in securing the attention of the sales girl when she stopped to look at napkins.

Up in the furniture department, rugs and beds were shown by the salesman.

Down in the lingerie department, however, appearance of the AFRO reporter was a sign for hide and go seek. No matter at what section of the counter the reporter went, the sales girls immediately moved off in another direction and became extremely busy.

"Wait on me next," the reporter stated to one of the girls who was finally approached.

"I am sorry, but I am busy," was the reply.

The reporter thereupon took up a station beside a white customer. Eventually a sales girl approached and offered to wait on the white customer.

"May I wait on you?" asked the sales girl.

"I am being served," was the customer's reply.

The reporter asked to see nightgowns.

"I'm busy," was the sales girl's reply over her shoulder.

The floor walker was approached.

"Can you get a sales girl to wait on me?" he was asked.

"I'm afraid not," was his reply, "we expect to be busy all the afternoon."

Stewart's store, operated by a family of Jews for many years, is one of the oldest and largest department stores in the city.

Until recently it sought trade among colored people and solicited charge accounts.

It is catering exclusively to white trade, which is following the lead of Hochschild, Kohn company, O'Neill,

as regular Republican nominee for Congress from the Twenty-first district, New York.

COMMUNISTS FIGHT RACE BAN AT DANCE

Afro American

Management Ousts them When they Ask Removal of Bar Against Negroes.

12-7-29

COPS CALLED

Baltimore, Md.

Party Condemns Affairs that Discriminate Against Race.

Communists were ousted from a dance at Tobin's Hall, 2250 Reisterstwon Road, Thursday night, which had been arranged by the Workers' Co-operative Center and the Women's Culture League.

The management of the dance had previously expressed themselves as being opposed to the presence of Negroes at the ball. According to Domenick Flaiani, local Communist organizer, when word of the discrimination was heard by the Communists, several representatives visited the management of the hall to have the racial ban lifted. A refusal was given. The Communists then offered to pay the difference in price, if there were a falling off in attendance due to the presence of Negroes. This offer was also rejected.

Thursday night during the dance, a party of Communists visited the Tobin Hall. They were hailed by the management who sought to oust them. A struggle ensued. The cops were called but failed to make any arrests after arriving.

The Communist party has condemned the decision of the ball committee and has declared its intention not to support any affair which discriminates against Negro workers or workers of any other color or race.

Discrimination—1929

Pastors Won't Attend Jim Crow Presbyterian Synod

Council's Vote to Take 1930 Meeting Back to Hood College, Termed Cowardly, and Disgraceful Capitulation to Race Prejudice, by Rev. W. W. Walker.

Action of the Presbyterian Synod f Baltimore and the Woman's Syndical Society of Missions of the Presbyterian Church in voting to return next June to Hood College was ermed "a hypocritical, cowardly and isgraceful capitulation to race prejdice" by the Rev. W. W. Walker. pastor of Madison Street Presbyterian Church, this city, Wednesday.

The decision of the Council was made public Tuesday after a meeting at the Lord Baltimore Hotel.

Monday, the moderator, the Rev. A. Brown Caldwell, white, called a meeting which was attended by the Rev. W. W. Walker, the Rev. John T. Colbert, George B. Murphy and Carrington L. Davis.

Subsequently Moderator Caldwell announced that the next session would be held June 23 to 27, 1930 at Hood College.

Dr. Taylor Jim-Crowed

Discussion of the place of the next meeting arose when Dr. Halley B. Taylor, assistant pastor of 15th Street Presbyterian Church, Washington, was refused eating and sleeping accommodations at Hood College on account of his color several weeks ago.

Interrupted at dinner, he withdrew and went home.

Subsequently the Synod apologized to Dr. Taylor and passed the following resolution:

Resolution

"We view with real sorrow and regret the unhappy incident in race distinction which occurred regarding entertaining of delegates at the Synod.

"We resolve that the clerk be instructed to send a letter to Dr. Halley B. Taylor explaining that the discourtesy he suffered is not an exclusion desired by the Synod.

Equal Right

"To assure him and all commissioners of his race an equal right to share all the privileges and duties of the synod, as such, wherever we meet, and that satisfactory arrangements will be made for their entertainment in town as is done in prestyberies and general assemblies, we further resolve that the matter of the next meeting of the synod be referred to the synod council and to the synodical council in joint meeting to determine whether a place can be obtained where the social race distinction would not be raised."

Arrangements Not Satisfactory

Dr. Taylor told the AFRO-AMERICAN by phone on Wednesday tha the action of the council was not in keeping with the resolution.

The synod, he said, had only granted the council power to act within keeping of the resolution. Arrangements could never be satisfactory him he said, so long as there was ever likely to be any embarrassment because of racial discrimination.

Dr. Taylor said he would not attend the 1930 session at Hood College.

"I could not be content," he said, "with anything less than is common to all members of the synod."

Hypocritical Says Dr. Walker

Rev. W. W. Walker gave out the following statement:

"To say the least, the action of the Council of the Synod of Baltimore is most disappointing. When considered in connection with the dramatic antics in the episode of Dr. Taylor and Hood College and the right about face, I consider the action as a hypocritical, cowardly and disgraceful capitulation to race prejudice.

"No self-respecting Negro is proud to be a member of such a Synod and, of course, would accept such humiliating conditions."

Rev. Caldwell Talks

Moderator Caldwell (white) gave the following statement to the AFRO-AMERICAN:

"As far as official meetings of the Synod of Baltimore are concerned, at anything of an official nature there is no exclusion of anybody. If we have an official meal and Hood College will not entertain us, we will go where we can be entertained.

"But in the matter of entertainment for which we pay and which we take from the college, we have to abide by their restrictions, if they place any.

"This conference is just four years old and we find it difficult to find a place to entertain 300 or 400 delegates for five or six days.

"I wish the colored ministers will understand that we who were responsible are feeling the matter as keenly as they feel it from their standpoint. I feel it very keenly. My home is up north and I do not have the same attitude as some of the so-called southerners.

"We have made a thorough canvass of the field and we have not been able to find a place which would make it possible for us to what we want to do"

Maryland

DR. H. B. TAYLOR WALKS OUT OF HOOD COLLEGE

Invited to Frederick Meeting, Pastor Declines to be Insulted.

APOLOGY IS MADE

Presbytery Votes to Change Meeting Place Next Year.

(Reprinted from last week's city edition)

FREDERICK, Md.—Following what they termed a "regrettable event" when Dr. H. B. Taylor, assistant pastor of Fifteenth Street Presbyterian church, of Washington, was interrupted at dinner and walked out of the dining room of Hood College, the officials of the Missionary Society of the Presbyterian church voted to find another meeting place, last week.

At a meeting of the Council executives it was decided that all future sessions would be moved from Hood College to a place where its race delegates would not be discriminated against.

Board Acts

The following resolution presented by Rev. Dr. Hugh L. Hodges, white pastor of First Presbyterian Church Baltimore, was adopted:—

"We view with real sorrow and regret the unhappy incident in race distinction which occurred regarding entertaining a delegate to the synod. We resolve that the clerk be instructed to send a letter to Dr. Halley B. Taylor, explaining that the discourtesy he suffered is not an exclusion desired by the synod.

"To assure him and all commissioners of his race an equal right to share all the privileges and duties of the synod as such wherever we meet and that satisfactory arrangements will be made for their entertainment in town as is done in presbyteries and general assemblies, we further resolve that the matter of the next meeting of the synod be referred to the synod council and to the synodical council in joint meeting to determine whether a place can be obtained where the social race distinction owuld not be raised."

The Rev. A. Brown Caldwell, pastor of Walbrook Presbyterian Church, who was elected moderator, stated that Negroes are in no wise excluded from the sessions of the conference or synod and that the synod is always ready to make provision for any commissionrs in the town where the meetings are being held.

Dr. Joseph H. Apple, president of the college, was absent and no official statement for the institution could be obtained.

Dr. Taylor had registered and been assigned to his room, afterward attending the morning session. At lunch hour he went over to the dining hall and took his seat. Before the meal started, he was asked to the office and it was explained to him that the regulations of Hood College forbade the entertainment of people of colcr.

Donors of Hood College buildings, he was told, had expressly stated in their grants that colored people were not to be permitted to use the dormitories or the dining room.

Not Invited

Dr. Taylor was also informed that colored ministers of the Synod which includes Presbyterian churches in Maryland, Delaware, the District of Columbia and northern Virginia, had ben notified that they would not be welcome at the Hood College sessions.

Dr. Taylor was advised to find living quarters in the town of Frederick and to attend the business sessions of the conference as usual.

Instead, he withdrew his registration and left for his home in Washington.

Dr. Taylor Talks

Dr. Taylor told the AFRO-AMERICAN Friday, there was nothing else for him to do. He is secretary of the Washington Presbytery which includes the colored and white pastors in that city.

He has not been able to attend the Hood College meetings for several years because they conflicted with his vacation date. This year he decided, however, to attend.

The committee of the Synod which meets on Friday, Dr. Taylor said, has two resolutions before it, one of them offering an apology to Dr. Taylor for his treatment in Frederick and the second, to move the conference to some other city for the next year.

Fifteenth Street Church is the largest and oldest Presbyterian church in Washington. The Rev. Francis J. Grimke, for 37 years its pastor, is perhaps the most colorful and vigorous opponent of jim crow and segregation in the Washington capital.

Baltimore Pastors Not There

The Rev. John T. Colbert, pastor of Grace Presbyterian Church, Baltimore, is at summer school in Union Theological Seminary, New York.

Mrs. Colbert said he did not attend the local Synod sessions at Hood College.

Dr. Walker Invited

Dr. W. W. Walker, pastor of Madison Street Church, Baltimore, said he had two invitations to attend the Hood conference meeting and that one of his elders was also invited He did not attend, he said, because he is not certain of the racial attitudes in small Maryland towns.

"The Baltimore Presbytery did not expect this to happen," Dr. Walker said, "and I am waiting to see what the committee is going to do. Its chairman is Dr. Hugh L. Hodges, pastor of First Presbyterian Church, Baltimore.

"If this committee on place of next meeting selects Hood College again, it will place its stamp of approval on jim crow. If they decide otherwise, it will be an evidence of their Christian spirit."

Y Met At Hood

Dr. Thomas Thomas I. Brown told the AFRO Friday that the student Volunteer Y.M.C.A. Conference has met at Hood College three times since 1924.

Each time delegates of both races used the dining hall for meals and banquets.

JOSEPH EVANS RESIGNS FROM COMMITTEE

Tells Mayor Broening Of Indifferent Attitude Of Chairman Willcox

NO PROVISION IS MADE FOR NEGROES

Colored People Slighted By Chairman In 200th Anniversary Of City

Joseph P. Evans, member of the executive committee of the 200th anniversary committee, tendered his resignation to Mayor Broening this week.

Mr. Evans was appointed by Mayor Broening and stated in his letter to the Mayor that his resignation was due to the unfair attitude of the chairman, Harry B. Wilcox.

The Mayor regretted the resignation and urged Mr. Evans to remain but he asked that he be released from duties at once.

Mr. Evans said Mr. Willcox had not shown any willingness to have colored people participate and the indifference of the chairman caused him to resign. Mr. Evans pointed out to the Mayor how the chairman had neglected to make provisions for Negroes.

JIM CROW SHOWS UP AT MARYLAND SYNOD SESSION

Presbyterians Cannot Accomodate Negroes At Hood College

HAS COLOR BAR

Resolutions Passed Disapproving Discrimination

Frederick, Md.—CNS—The Rev. Halley B. Taylor, pastor of the Fifteenth Street Presbyterian Church, of this city, was denied accommodations at the Baltimore Synod and Woman's Society for Missions of the Presbyterian Church, at Hood College, here, Thursday, of last week.

He was informed by Dr. Wallace Radcliffe, however, after taking his seat at the table in the dining hall that it had been learned that it was the rule of Hood College to bar Negroes.

Resenting the suggestion that he obtain accommodations elsewhere in Frederick, he withdrew his registration and returned to Washington immediately.

Viewing with "real sorrow and regret the unhappy incident" the Synod resolved for the next meeting "to determine whether a place can be obtained where the social race distinction would not be raised."

Synod Regrets

In a resolution presented by the Rev. Dr. Hugh L. Hodge, of Baltimore, chairman of the committee on bills and overatures, the matter was referred to a joint meeting of the synodical council and the following resolution adopted:

"We view with real sorrow and regret the unhappy incident in race distinction which occurred regarding entertaining a delegate to the synod We resolve that the clerk be instructed to send a letter to Dr. Halley B Taylor, explaining that the discourtesy he suffered is not an exclusion desired by the synod."

The Rev. A. Brown Caldwell, pastor of Walbrook Presbyterian church, who was elected moderator, stated that Negroes are in no wise excluded from the sessions of the conference or synod and that the synod is always ready to make provision for any commissioners in the town where the meetings are being held.

Dr. Joseph H. Apple, president of the college was absent and no official statement for the institution could be obtained. It is understood, however that although colored persons are received at meetings in the assembly hall they are excluded from the dining rooms and dormitories.

SEPARATE SCHOOLS INFERIOR

In a report published Wednesday, of the cost of education in Prince Georges County, Maryland, for the coming term, a glaring inequality of the expenditure on colored and white children is shown.

For the colored child in the elementary school, the county will spend $23.70, while for the white elementary student, $46.69 will be spent.

For the colored child in high school in Prince Georges County, Maryland, the county will spend $55.64, and for the white child in high school, $91.01.

An elementary student of color must not cost the county over 50 per cent of what the white elementary child lost. How then can the separate, segregated schools compare with the white schools when one is run with twice as much money as the other? If education is for citizenship then Maryland is only trying to make half citizens of its Negro children, by spending just half the amount for their education as for the white child. It is even worse than this farther south.

It is impossible and absurd to think of comparing a segregated school run on just half the money a white school cost, with that school. The children do not have the trained teacher, nor does the school have the equipment for teaching when run on fifty per cent of the cost of another school with the same number of students and teachers.

No segregated school compares favorably with a white school for the segregated school does not get the best equipment, best teachers, best buildings and best supervision. A segregated public school is an inferior school regardless of where it is found.

The new Negro town of Fairmount Heights is in Prince Georges County. It is in this newly organized town that most of the colored children of the county live. Whether the commissioners will form an independent school district we have not learned.

The segregated schools of Washington are inferior to the white schools even though the teachers are rated alike and receive equal salary. The segregated schools suffer in buildings and equipment. The old out-of-date buildings worn out by the white students are turned over to the colored schools.

The equipment is inferior or not adequate. The same number of teachers are not provided for, etc. You cannot get equality with separation, whether its schools, railroad trains, sections of the city, or what not. The only thing the Negro gets absolute equality in is taxation. The Negro home and farm owners in Prince Georges County must pay the maximum taxes assessed by the county and state. Nothing less is accepted. However, when the county and state get ready to spend this oney, then it is that the Negro's tax money shrinks 50 per cent.

This form of robbing has continued entirely too long in America. It is high time that the Negro arise and fight these inequalities to a finish.

Discrimination - 1929

Massachusetts.

SONG PRIZE COLOR LINE

NADYNE ROBERTS WATERS, GIFTED BOSTON SONGBIRD ADMITTEDLY WON CONTEST—WAS SO ADJUDGED—PRIZE GIVEN TO WHITE SINGER—ASSOCIATION IN AGREEMENT WITH SOUTH TO SHUT OUT COLORED IN NORTHERN CONTESTING—N. A. A. C. P. HAS CASE

The following letter from one of the judges of the New England section of the National Musical Contest is the basis of the claim Mrs. N. R. Waters was robbed of first prize because of his color:

Boston, May 5, 1929, Dear Mr. Waters—Not only was I present at the Contest on Wednesday but in accordance with a narrangement made since I wrote to you I acted as one of the three judges.

I gave my vote for first place to a dramatic soprano, a young Colored girl who sang far better than any one present. After the contest, when the papers had already been passed in I had a few words with the judges; one of them I know voted in favor of the Colored dramatic soprano, I was distinctly of the impression that the other judge voted for her as well. The Colored Soprano, at all events was the winner when I left the hall. Yesterday your letter informed that the blind girl received the award. I assume without rel knowledge that you are the dramatic soprano who sang so well. To learn what the change might mean, I at once called the judge by phone, whom I knew had voted for the dramatic soprano. This is her explanation, not clearly put.

According to rules laid down by Federation members in the South and West, where prejudice against association with colored people is strong, a colored singer, even if declared preliminary winner in New England, could not be allowed to compete in the finals. Consequently, if I understand the matter correctly, it is thought best not to award first place to a Colored person whether he has deserved it or not.

My information came from a fellow judge not from an official of the Federation. I pass it on to you for what it is worth, in order to keep my own reputation for decency and justice clear good faith. I gave my vote for a certain singer and I then left the hall. Of what passed afterwards I knew nothing. I have given the matter serious thought but have come to the conclusion that there is nothing I can do to help matters, although I disapprove of the procedure in every detail. To tell you the facts, so far as I understand them, and to record my disapproval seems to be the limit of my power. I shall be glad if you have Mr. Shirley to read this letter of which he is at liberty, as well as you to make any use desired. My advice though would be to let the matter drop so far as publicity is concerned. This is a situation which I am sure must adjust itself.

The N. A. A. C. P. has taken up the case.

PLAYERS RESENT LINE CANCEL GALVIN HALL

RECEPTION TO "SHOW BOAT" CALLED OFF IN DEPRECATION OF ACTION OF PROPRIETOR OF MUSIC BOX TOWARD RESTHAVEN CLUB

At a meeting of the Boston Players called for the purpose of considering this matter the Players voted unanimously to cancel their reception to the "Show Boat" Company at Avalon Hall. A letter explaining the reason was sent to J. Mardo Brown who had been invited and promised to be present at the reception. The following letter was sent to Mr. Galvin, Manager of both Halls:

Affront to Whole Race

May 6, 1929. Mr. Galvin, Manager, Avalon Hall, Huntington Avenue, Boston, Mass.

Dear Sir:

We, the Boston Players, hereby cancel our reservations for Avalon Hall which we were to use on May 8th, 1929.

We consider your attitude toward the Resthaven Committee an affront, not only to them, but to all Colored citizens.

Very truly yours,

(Signed) Hilda S. Proctor, Secretary, THE BOSTON PLAYERS.

BOSTON BOWS TO DIXIE

A young woman, competing in a singing contest in Boston, Mass., the home of liberty and tolerance, found that white is white and that there is a point beyond which even justice dares not go, when, although clearly the winner of the contest, the decision was given to a white woman. One of the judges, asked about his decision in favor of the inferior contestant, declared:

"According to the rules laid down by the federation members of the South and West, where prejudice against Colored is strong, a Colored singer, even if allowed to win in preliminaries in New England, would not be allowed to compete in finals. Consequently it is thought best not to award first place to a Colored person, whether he deserves it or not."

And so it appears that the South won the rebel war after all. Even staid, dignified and cultured old New England bows to southern prejudice in its handling of racial matters. Because this young woman might not be able to overcome prejudice of Dixie and win the final prize awarded by the Federation of Music, she is deliberately cheated out of the $500 that she earned in Boston. White supremacy certainly must be undergoing a severe strain to make this sort of stand seem necessary for its preservation.

Discrimination - 1929

Massachusetts.

Ask Hoover To Abolish Federal Segregation

Courier Pittsburgh, Pa.

7/6/29

BOSTON, Mass., July 3.—The National Equal Rights League and Race Congress has sent to President Hoover its annual Declaration of Independence appeal in demand that the violation of it be ended and that its principles be fulfilled, especially as to abolition of segregation in the president's own department of the government. The document reads in part as follows:

Annually, as long as they exist, the National Equal Rights League and Race Congress, a colored American body, intends to call the federal government's attention to the flagrant violations of our nation's basic, justifying document. We do now send to you colored America's OPEN REQUEST to officially take steps to put an end to this national discredit, these violations in denial or abridgement of the declaration's principles because of race and color.

Mr. President, the wrongs of lynching, disfranchisement and peonage and their remedy are directly under the legislative branch of our government, to be influenced by you through recommendations to Congress, but federal segregation is directly under your jurisdiction as chief of the executive branch. We protest against being singled out from all the races, nationalties, colors and religions of this heterogeneous republic, to be set apart by national government in the national capital in the government buildings under our national president in the civil service.

This abnormal civil treatment, meted out to but one racial element, contrary to the accepted practice of assignment to, classification for and placement at work solely by capacity, merit and seniority, with common use of all necessary facilities and accommodations, is nothing else but physical subjection of one element to the race prejudice and contempt of other elements, a humiliation, a denial of equality, a violation of the declaration by the federal government itself.

In the name of the great Declaration of Independence, at the anniversary of its signing, in loyalty to it, as law-abiding and loyal Americans, we demand that the executive branch of the national government, for which we must be ever ready to give our life-blood, cease to set for all states and all citizens a preeminent and powerful example for race proscription, for the denial of civil rights in public places, violating the spirit at least of the constitution, tending to increase that disrespect for law which has so alarmed you.

Cease to permit longer the degradation of the status of any whole race of Americans by a treatment used as to all others solely for the diseased, defective and criminal elements, an official brand of inferiority. For did not you in appointing a law-enforcement board say of those who have not the intelligence and moral instinct to obey the law as a matter of conscience to "segregate such degenerate minds where they can do no future harm."

Discrimination Aired in Singing Contest

Baltimore Md. 7/13/29

BOSTON, MASS., (C.N.S.)—Determined to break down the barriers of racial prejudice as practiced by the National Federation of Music Clubs when dealing with race artists, Mrs. Nadine Roberts Waters, dramatic soprano of Wyoming and Cincinnati, Ohio, obtained permission to appear in the preliminary contest to the National finals after being discredited by the judges.

The contest was held last Saturday morning at Steinert Hall, and as was to be expected from this organization Mrs. Waters was again the loser.

The decision of the judges was not made until late that afternoon in Jordan Hall, this was rather unusual as such decisions are made immediateley after the contest. Another unusual act was that the five judges sat together and exchanged papers as soon as Mrs. Waters began singing.

The contestant's ranking had been changed on the score sheet from one to five, this contestant was Mrs. Waters, it is believed that this change was made to eliminate her because four contestants were selectd to sing in finals.

Discrimination—1929

Michigan.

Color Line Drawn at U. of Michigan

Ann Arbor, Mich., June 28.—Racial prejudice has succeeded in making an inroad into the campus activities of the University of Michigan, according to a letter sent last week by Alice C. Lloyd, university adviser of women, to Attorney Francis M. Dent of Detroit, Mich., stating that the officers of the university are opening an approved house "in which Colored women students will be welcome."

The house is owned by the university and will be managed by a committee appointed by the regents.

The letter was sent to Attorney Dent in reply to one he sent the adviser of women, referring to the recent action of the university regarding a separate dormitory for our women students.

It had been rumored that pressure was brought to bear on the university regents to build a Jim Crow dormitory for our women students, but this idea, having been defeated, an approved house for them was substituted. Attorney Dent stated that he did not see the difference between a Jim Crow dormitory and a house set aside for our students by the university and managed by a committee appointed by the regents. The adviser stated that the house was being opened at the request of the Michigan State Association of Colored Women and several interested Ann Arbor residents.

NO SEGREGATION AT MICHIGAN "U"

Woman's Club Head Says Body Acted in Interest of Girls.

LEAGUE HOME

Dorm to Have Same Status as Others.

ANN ARBOR, MICH.—The Michigan State Association of Colored Women at the University of Michigan men's Clubs did not back segrega- and the proposed League House for colored girls as a genuine effort to increase the comfort of girls attending the institution, declared Mrs. Christine E. Smith, President of that body, in a statement this week.

"In July, 1927," declared Mrs. Smith, Miss James Green, one of the University students, appeared before the association in its Flint meeting and made a plea for the establishment of a league home, similar to others connected with the university, declaring that girls found difficulty in getting rooms in Ann Arbor.

"The plea was so effective that the women voted to raise a fund for such a purpose after personal interviews with girls on the campus and the Dean of Women, Miss Alice Lloyd

Raised $300

"After two years the body had raised but $300 on the project and following a conference with Miss Lloyd, the latter outlined a plan whereby the institution would spend $7,000 in putting one of the buildings in order and properly equipt same. The equipment in this league home was to be on par with other league homes in Ann Arbor.

"It was further stated that the girls in this home would be organized as girls are in other league houses at the University with a president of this group automatically becoming a member of the governing board of the Women's League Home on the Campus; the supplies and help were to be furnished through the same medium used by the University for all the other homes. The women of the State Association were requested to nominate a woman to act as a chaperon, whose salary would be paid by the University and were assured that only the woman nominated would be appointed in this home.

Raised Question

"It was following this," declared Mrs. Smith, "that a Mr. Dent, of Detroit, after talking to some members of the association, went into print with the segregation story, charging the University with attempting segregation and the women of the Michigan State Association of Colored Women as backing it.

"Not one woman connected with the Michigan State Association would by thought, word or deed, add to segregation which is rampant in this State. The plan, purpose and desire of these women was to make living conditions at the University for our girls as pleasant as possible.

"It is my firm conviction that Mr. Dent and those associated with him in giving publicity to the matter, could serve the State of Michigan in a far more effective way if they would attempt to break up a deal of segregation that already exists. It has been stated Miss Lloyd announced to the girls on the Campus that next year they would be required to live in approved houses, and that this home would be approved. It am not prepared to verify the truth or falsity of this statement. The one thing which concerns me vitally is the placing before the public, the real truth so far as it affects the Michigan State Association of Colored Women in the charge that they approved segregation and are at- regation at the University of Michigan.

"In Iowa, the State Federation of Colored Women, has already built a League House for Colored girls at the University of Iowa and ith as proved so beneficial and helpful that the building of a second home is already in the minds of these club women."

JIM CROW AT MICHIGAN

The University of Michigan, a state school at Ann Arbor, through Mrs. Alice Lloyd, adviser of women, announces that it has provided a segregated dormitory for "Colored women students." Mrs. Lloyd states in her letter to a prominent Detroit attorney that this project was decided upon by the University of Michigan authorities after the Michigan state organization of "Colored Women's Clubs" had requested that such action be taken.

We hope she is wrong in this assertion. We hope that no enlightened group of women in Michigan actually requested the state university to provide separate quarters for our women. We sincerely hope that what they did request is that all dormitories for women students at Michigan be made available for all students, without regard to race or color.

And finally, we hope that this segregated plan will be abandoned. We hope that, if the segregated dormitory is a fact and not just an idea, that it will remain as empty as the "Deserted Village." As a matter of fact, we know that our girls will not accept a segregated dormitory at a northern university. We know that they are too proud to submit to this discrimination.

WHITE PASTOR FLAYS CHURCH COLOR LINE

Resigns His Pulpit as Protest

Detroit, Mich., Dec. 8.—Rev. Adelbert J. Helm, pastor of the Bethel Evangelical church since last January, split his congregation into two factions when he announced his resignation at the morning service Sunday in protest against the action of the church council's refusal to admit two nonwhites who had sought membership in the Christmas class of candidates.

Orville [illegible], 6616 Pinewood avenue, church director of education, also resigned his office in sympathy with Rev. Helm.

The candidates rejected were a young college graduate who had been attending morning worship and evening forum service for a number of years, and a young business woman.

The applications of the two rejected Negroes were presented to the membership committee of the church Nov. 29. Rev. Helm, who is personally acquainted with the applicants and feared their names would be refused, had advised them to attend services frequently so that the congregation would become accustomed to their presence.

The membership committee reported back to the monthly meeting of the council last Tuesday night that unfavorable action had been taken on the applications and recommended tabling of all Christmas applications indefinitely.

Rev. Helm, who had anticipated the movement of the council, presented his resignation.

A motion was made that Helm's resignation be accepted, but later a motion was accepted tabling the resignation.

Meanwhile the friends of the pastor in the church are standing behind him in his crusade, while those opposed to the admission of Negroes are siding with the membership committee, headed by E. J. Widman.

Preaching on the subject of "Repent, Why, How and When?" before a well-filled church Sunday, Rev. Helm said:

"John, the Baptist, the great advent preacher, scored conditions of his time, urging his countrymen to repent. We are willing to admit that conditions were corrupt in those days, but we fail to see a striking resemblance between them and today.

"And yet, we see how bishops of the church, who would score gambling, take part in it and are revealed. In North Carolina one church even ousted from membership all those men who struck because of low pay in the cotton mills. The church gave its eloquent and verbose sanction to war and now it has changed about and is ardently pacific. It is aiding and abetting all the major prejudices of our civilization and these social and racial prejudices are a vital reality.

"As long as churches—$1,000,000 churches—oust from their midst individuals of another race or creed who are trying to get in, by refusing membership; just that long will race riots and prejudices persist.

"And by these tokens the church stands condemned in the face of her own gospel.

"Members of Bethel, this is not your church. It is either God's church or it is only a convenient city club. The vestrymen of this church are not to represent a group of prejudices, but Almighty God. And your minister is supposed to be unequivocably the voice of God.

"At Gastonia, N. C., it was impossible to get a minister to preach a burial sermon for the six murdered strikers. Every minister was afraid of his job.

"In Brooklyn, at St. Mathew's Episcopal church, Blackshear says: 'We don't want niggers in this church,' and kicks them out.

"Here the issue is of accepting Negroes in this church. A nationally-known pastor of a Detroit church which 19 years ago accepted Negroes as members, told me: 'Brother, be careful. The time is not ripe.'

"As the Jim Crow lines begin to be drawn more and more closely, he says the time is not ripe. The longer you give aid to and abet an evil the harder it is to solve. Nineteen years ago not a church in the city equivocated, yet the time is not ripe.

"If Jesus should return today He would say: My house is a house of prayer and you have made of it a den of prejudices. You have made of it a city club.

"How can we repent, which means turn around, in Greek. John the Baptist didn't say to get more tactful. Many say the condition here should gradually be changed by education. Some say the best way is getting the unanimity of the vestry and then fighting the backlash of the congregation when it learned that we had Negro members. But I could not see it that way. It would be continuing the church's practice of giving hostages to the prejudices of the day.

"The preaching here for the last 12 years has been the most incisively daring of that in any church in the country. But if the majority of the church is now willing to have inclusive membership, I doubt if it is possible to have leadership. A. J. Nuste, Norman Thomas and other liberals have been among some of the finest prophets of Christ thrown out of the church.

"If Christianity is to save itself from institutional likes and dislikes and prejudices it must have ruthless and relentlessly honest leaders."

Rev. Helm was educated at Eden Theological seminary, in St. Louis, Mo., and at the Cathedral seminary, Berlin university, Berlin, Germany. He came to Detroit from Oakland, California.

Dr. Helm has been very active in the work of the National Association for the Advancement of Colored people and during the recent meeting held at Second Baptist church invited the members to attend his church. He also has fought the segregation of children in the public schools.

NEW YORK TELEGRAM

DEC 16 1929

Another Church Bars Negroes—Pastor Resigns

By HARRY ELMER BARNES.

OUR preaching and our practices are not easily tucked neatly under the same covers. In no respect is this well-recognized situation more marked than in our declarations and conduct regarding race equality. We may be willing to concede that the Negro is our equal before God, but right there the trouble begins. Equality before God seems to imply equality in the

privilege of worshipping God in His temples—temples, we must note, built and administered by the white race.

* * *

Jesus is reputed to have exhorted his followers to go out and seek converts in the furthermost corners of the earth. The eighth chapter of the Acts of the Apostles tells us how the Holy Spirit guided Philip to the spot where he was to meet and convert the Ethiopian eunuch. During the last century we have invested much money and many devoted lives in the cause of converting the black fellows of Africa and the East Indies.

Yet this brotherhood of the Christian with his black soulmate has tended to thrive best when at long range. The Northerner has no doubt that the Southerner should treat the Negro as his equal. But when some unusual situation brings the same obligation home to him he finds it difficult or embarrassing to be too logical in maintaining his position.

A few weeks ago, in an exclusive Brooklyn ecclesiastical edifice, the pastor paused while an eager Ethiopian listener was escorted to the door at the pastor's request. Now we learn that one of the leading preachers in Detroit has resigned, together with his director of education, because his congregation refused to admit two young Negroes of superior culture to church membership.

* * *

The incident is made more than usually interesting because the resigning pastor, Dr. Adelbert Helm occupies the pulpit of the Bethel Evangelical Church. This was made famous by Reinhold Niebuhr, who was the outstanding exponent of Christian brotherhood in Detroit in the thirteen years prior to the coming of Dr. Helm.

Dr. Helm took the slogan of brotherhood quite literally and held that no matter of chromatics or pigmentation should exclude one from spiritual communion with the community of the faithful. He extended an invitation to Negroes to attend his services and to participate at times. It was inevitable that some would desire to join the congregation. Two applied, with the results we have noted above. Dr. Helm defends his position with what he believes to be impeccable logic:—

* * *

"To refuse church membership to any one not of the same race is to deny the most obvious teaching of Jesus and to give the ethical sanction of Christianity to race prejudice.

"To refuse brotherhood to any Christian is the oldest and most heretical blasphemy conceivable."

We recognize the force of the arguments of those who advocate race subordination and inferiority even though we may not accept all of them. We are less willing to grant that these arguments can be reconciled with Christianity through the instrumentality of any passable logic.

Discrimination – 1929

Minnesota.

COLOR BAR REMOVAL WON BY N. A. A. C. P.

Courier

Bulletin, Pa.

University Of Minnesota Concedes Right Of Race Girl To Enjoy Its Privilege.

10/19/29

NEW YORK, Oct. 17. — The Twin City Herald, published in Minneapolis and St. Paul, Minn., reports a complete victory against the color bar in Minnesota University, won for a colored student, Miss Frances McHie, by the National Association for the Advancement of Colored People.

The case arose when Miss McHie's application for entry to the nurse training course in the university was refused because of her color, the university claiming it only sought to spare Miss Mchie because of the embarrassment she would meet as a colored student.

When the matter came to the attention of the local N. A. A. C. P., Senator S. A. Stockwell, a member of the branch executive committee, interested George B. Leonard, one of the ablest lawyers in the state. Mr. Leonard called a conference of N. A. A. C. P. officers, where it was decided to fight the exclusion. Application for her admission was prepared together with briefs for submission to the court, should suit become necessary. The result was that the university conceded the legal right of all citizens of the state to enjoy its privileges. Miss McHie entered the course on October 3, and is now on her way to become a trained nurse.

Commenting upon the victory, the Twin City Herald says:

"The very great importance of this fight for educational parity will be understood by every thinking member of our group. It is a further and convincing test of the power and ability of the Minneapolis branch of the N. A. A. C. P. to fully meet its obligations. That the organization can call to its aid such capable and fair minded men as George B. Leonard, is a tribute to that stalwart friend of the group, Senator S. A. Stockwell. Nor should it be forgotten that many of the foremost members of our own group stand ready as in this instance to devote time, ability and money to securing for their people all their rights under the constitution. Any man or woman who joins the ranks of the local N. A. A. C. P. will find himself or herself in splendid company."

Would Bar Mixed Dancing

MINNEAPOLIS, Minn. — The city council is debating introduction of a city ordinance forbidding intermingling of the two races in public cafes or dance halls.

The measure is aimed at the Kit Kab Cafe, where colored and white persons intermingle socially.

City Councilman Victor Johnson, white, said that he thought it was all right for colored and white persons to attend the same theatre and the same restaurant, but he was opposed to them dancing in the same hall at the same time.

Discrimination-1929

Mississippi.

SEEK TO BAN NEGROES.

Rural Letter Carriers Adopt New Constitution; Re-elect Officers.

JACKSON, Miss., July 20.—Retention of all officers and adoption of a new constitution which resulted in a renewal of the fight to exclude negroes from the association concluded the twenty-ninth annual convention here today of the Mississippi Association of Rural Letter Carriers.

John A. McFadden of Oxford, was re-named president, with his cabinet composed of Mrs. J. J. Lancaster, Jackson, vice president, and W. M. York, Dorsey, secretary-treasurer, returned to office.

Efforts to change the constitution so as to strike the section limiting membership to white carriers opened a heated argument which was stopped when President McFadden suggested that the constitution in that regard remain without amendment.

Resolutions urging the Legislature to pass a good roads bill was adopted.

Memphis of the executive committee re-elected with M. G. Tatum, Chunky; I. W. Cobb, Houlun, Linden, and S. A. Valentine, Laurel.

Mrs. S. A. Valentine, Laurel, was elected president of the Wom's Auxiliary; Mrs. W. M. Farrer, Rockfort, vice president, and Mrs. J. B. Bright, Hollyflat, secrtary-treasurer.

Discrimination - 1929.

Mississippi.

HOSPITAL BARS A DYING NEGRO

Mississippi Institution Is Not Open to Elderly Race Man

JACKSON, Miss., Jan. 17.—Richard Barnes, elderly Race man of Mendenhall, is dying here. He was severely burned at his home Monday when a mattress on which he was sleeping caught fire. When brought to the State Charity Hospital he was refused admittance. Failure to receive medical attention was blamed for his critical state.

The suffering Barnes was required to remain on his stretcher in the passenger station for five and a half hours while railroad officials tried to get him into the hospital Finally arrangements were made to place him in a colored hospital. He was badly burned about the head, body, arms and legs and was thought to have inhaled some of the flames.

Discrimination—1929

Missouri.

JESSE O. THOMAS STRIKES BACK AT SEGREGATIONIST

White Kentuckian Answered On This Question By Urban League Secretary

Kansas City, Mo., March 12—At the Linwood Forum conducted under the auspices of the Christian Church, located on Linwood Avenue, Field Secretary Jesse O. Thomas of the National Urban League was a recent speaker. The custom of the Forum is that the speaker shall occupy not more than one hour in giving the main address. He is then given thirty minutes to answer questions, allowing two minutes for each answer, provoked by his address, from any member of the audience who is to question the speaker or comment otherwise on what he has said.

The speakers subject on this occasion was "The Negro Struggle to Become of Age." He said among other things: "In the imagination of the average white man the Negro is either a boy or an uncle, either under age or elderly. He can never arrive until he becomes a normal man." At the conclusion of the address, a gentleman from Kentucky arose and asked permission to make some observations preliminary to asking the speaker a question. In his remarks he said: 'I am from Kentucky and was principal of a school in that state for a number of years. I have a great number of colored people whom I regard as my best friends; I therefore profess to know something about the Negro and what he wants. The Negro in Kentucky is in favor of segregation and the jim crow cars. Several years ago two men ran for office in my county; one ran on a ticket to oppose the jim crow cars and the other man was in favor of continuing the jim crow practice. I lined up with the latter and got my colored friends to join me in the campaign and we defeated the man who was opposed to segregation and the jim crow cars. The Negro is happier and more contented when he is to himself. If you lived in Kentucky, wouldn't you be in favor of segregation and jim crow cars?

Mr. Thomas replied substantially as follows: "I live a great deal farther South than Kentucky. I have lived and travelled in most parts of the nation; I therefore have no geographic prejudice and with me segregation has no geographic significance. My attitude toward Jim Crow practice and segregation in Kentucky is identical with what it is toward segregation and Jim Crow practice in Missouri, Mississippi or in Canada. I am opposed to any proscription legislative or otherwise, that imposes limitations upon any member of the human family on the basis of race or accidental birth. Segregation in practice and a jim crow car in its operation confer upon the members of one group a status they do not earn and deny the members of one group a status they may earn. It makes one superior at birth and the other inferior unto death. I am therefore opposed to segregation on a basis of race and the jim crow car practice either in Kentucky or Alaska."

NEGROES NOT WANTED IN CHORUS

They Did Not Ask to Get In, But Are Told to Stay Out Anyway

Kansas City is going to entertain the world convention of the International Christian Endeavor league in July but it is going to do it in the regular Kansas City style.

The Kansas City style demands that colored people be separated from white and so—

In the great chorus of Christian Endeavorers which is supposed to be city-wide and which will sing at the world convention, the Kansas City directors took special pains to tell Negroes they were not to be included.

Not Wanted in Chorus

Negro Christian Endeavorers here had not even asked to belong to the chorus, but the white people took no chances. After the notice of the chorus rehearsals had appeared in the daily papers, a white Christian woman telephoned Mrs. Ona B. Wilson-Russell, head of the Allen Christian Endeavor league (an A. M. E. organization) and told her the notice in the daily papers did not mean Negroes and Negro singers would not be welcome in the city-wide chorus.

A Compromise

A committee of colored churchmen composed of T. B. Watkins, the Revs. F. D. L. McDonald, Joseph Gomez and T. W. Greene and Mrs. Russell and W. W. Williams, called on C. D. Williams, white, general chairman of the arrangements for the convention and protested. Mr. Williams called off all rehearsals of the chorus until the matter could be adjusted. In the end, after much hemming and hawing and much good Christian hesitancy, Mr. Williams agreed to go though some motions. This was the Christ-like plan:

Colored people were to agree beforehand that they would not come into the chorus and then Mr. Williams was to come before them and officially declare that there was no bar in the chorus. They were then supposed to say to him:

"That's all right Doctor (or whatever good Christian term is proper) we don't care to belong to your chorus. Go right ahead with your plans."

A. M. E. Leader Agrees

The man who was a leader in this arrangemen is the good Rev. S. S. Morris, of Nashville, Tenn., national secretary of Christian Endeavor for the African Methodist Episcopal church—the church that brags so much about its independence and freedom and manliness.

Mr. Williams, however, did not carry out his part of the bargain and come before the Negroes and make them this pre-arranged false promise. The white people who advised Mr. Williams, advised him not to tell Negroes they were not barred from the chorus, because these white people did want Negroes barred and they did not want any "motions" or "ifs and ands" about it.

Then after Williams refused to come before them, the good Rev. S. S. Morris did a little more crawling, it seems, and wrote a letter to Williams telling him that even now, if he would come and go through the motions, Negroes would be satisfied.

Alliance Condemns Plan

All this outpouring of Christianity and Christian correspondence came to light last Monday noon at the Ministerial alliance meeting when the Rev. Joseph Gomez read two letters from the Rev. Morris to the gathering. Verbatim copies of the letters were not given the press by Rev. Gomez, but the reporter caught the gist of them from the reading.

The alliance voted it was not in accord with the discriminatory proposals. Mr. Gomez would not discuss the matter for publication, but he is known to be against any form of segregation in a so-called Christian convention. He is joined in this attitude by the Rev. Aaron Brown, head of the young people's department of the A. M. E. Zion church, who came here and departed, indicating that his denomination will not join in the Kansas City plan of separation and discrimination.

International Body Unprejudiced

The International Christian Endeavor league is a world wide institution about 75 years old. It is both inter-racial and inter-denominational. It also has the finest traditions in its treatment of its colored membership and has no blots on its record for discrimination and segregation. The international body itself, practices a brand of Christian fellowship unknown to Kansas City.

In the past it has refused to take its huge convention to cities where the executive board will not get equal accommodations regardless of color. It is said that one hotel has been found in Kansas City which has agreed to care for the executive committee regardless of color.

Politics vs. Christianity

Within the last two weeks two different political groups have held dinners at exclusive Kansas City clubs and hotels and in both instances the colored and white political workers sat at the same tables. However, politics is not Christianity—not by a long shot, and here is a fervent personal wish that the pals of the polling places may not become like the pals of the pulpits.

NO HALF HOSPITALITY

Kansas City's experiences in entertaining two inter-racial gatherings in 1928 should make it ready to take care of the Christian Endeavorers who come this summer. In spite of promises that it would be genuinely hospitable to the Methodist general conference and the republican national convention, this city grossly insulted Negro delegates to both these meetings in the plans it made. When charged with broken faith, it reluctantly changed to the degree that the unwelcome visitors while not pleased, yet endured the treatment given. In both cases the entertainment committees went out of their way to anticipate friction between the races, though neither the Methodists nor the republicans had been troubled by it in previous sessions. Negro bishops, who in Excelsior Springs, thirty-five miles away in the same state of Missouri slept, ate and met in the hotels with their white fellow bishops, were offered such poor accommodations in Kansas City, that in simple self-respect they sought and found welcome with their Negro friends. Negro national committeemen could not find the equal facilities promised when Kansas City asked the republican national committee to choose it as the place of the 1928 convention. Negro-phobia went the ridiculous length of sending even turbaned Hindoos to Negro hotels, a typical segregation by color by the local committee.

We grant the right of everyone to choose his own associates. White people may hold away from Negroes with no rebuke from us on either community or Christian grounds. But when the city invites an interracial gathering, then the demands of hospitality are binding also on the prejudiced segregationists. If they cannot refrain from exhibiting their scorn toward people of color, they should object to their city inviting gatherings which have colored participants. It is deliberate deception by the city to permit a definite or implied promise to be hospitable with no unity to carry out its spirit. Kansas City should have learned in 1928 how to entertain the Christian Endeavors who are coming. We hope it has. We hope no local committee, however disposed toward colored people, will feel that its local custom and attitude is to be the rule thrust upon those whom it bids come as guests. The mistakes of yesterday should be the guide for tomorrow.

Segregation at "Last Days of Pompeii"

Negroes who went to Muehlebach park this week to see the fireworks display "The Last Days of Pompeii" were segregated in a corner of the grandstand near the entrance. There are 17,000 seats in the grandstand, most of them unreserved, and yet with all this room allowing free choice of seats, the segregation was put in force. The display is being staged by the Ararat temple of Shriners.

THE JOB NOT THE DOER

The leaders of the Christian Endeavorers, both those from the north like Dr. Daniel Poling, its president, and those from the south, say unequivocally that had they known they would have ordered the local arrangements committee to omit the part of their plan wherein Negroes were discriminated against. Thus for the fourth time within a period of twelve months, organizations of national scope have refused to be limited by the Kansas City habit. It is time for this city to evaluate its habits and motives, measuring them by the general standards and by common sense. It should be chagrined to find the barriers which it erects so laboriously to keep the races apart, set aside with the coming of the people immediately affected.

After all the world is big enough for us all. The happiness where one feeds on another's misery is a fool's paradise. The time wasted in setting non-essentials up on pedestals would bring back again to life the spirit which once made our city marked for civic achievement. Who cares now that a Kansas City committee offered a gratuitous insult to Negroes in its arrangements for the Endeavor convention, when a whole audience applauded the appearance of a race girl among the contestants in oratory, when a second race woman shared a program with her teacher, Mme. Schumann-Heinck, and when one of coveted banners given for achievement went to a Negro group? Prejudice at work is pure waste. Color lines are negatives which get little consideration among men of brains.

People who come here to conventions have found this out. With them the job is the thing. It is time for Kansas City to stop making such ado about who is doing it.

C. E. LEADERS SCORE LOCAL SEGREGATION

Trustees Personally Condemn Action, But Take No Official Action

The exclusion of Negro singers by the local committee from the city-wide chorus which sang for the convention of the International Endeavor society here July 3-8 was unofficially condemned by the executives and trustees of the organization last Saturday morning.

Resolutions condemning the action were passed by the Colored Ministerial Alliance of greater Kansas City, the Connectional Council of Ministers and Laymen of the A. M. E. church meeting in Denver, Colo., on June 28, the Bishops' Council of the A. M. E. church meeting also at Denver, and by the Negro delegates attending the convention.

Bishop Gregg Speaks

All these resolutions were presented to the trustees at a breakfast meeting. The Rt. Rev. John A. Gregg, bishop of the fifth Episcopal district of the A. M. E. church, was present at the meeting and gave the objections of the colored churchmen to the discriminatory arrangement.

Bishop Gregg stated that he was seated at the breakfast next to a minister from South Carolina and that the treatment accorded him was most cordial.

The Rev. Mr. Poling Ill

The Rev. Mr. Daniel A. Poling, president of the International society was the first to speak after the resolutions had been presented. Mr. Poling stated that he had been ill prior to the convention and letters regarding the Kansas City situation had been held from him by his secretaries. He said had he known, he would have seen that no such arrangements would have stood.

Others about the table took a like attitude, deploring the action of the local committee.

The trustees did go on record officially as re-affirming the great principles of Christian Endeavor, for brotherhood and equality. No specific mention of the Kansas City incident was made, however. Later on, the floor of the convention, the resolutions committee also re-affirmed, in characteristic resolution language, the principles for which Christian Endeavor stands. Again no mention was made of the chorus discrimination specifically.

Fewer Colored Delegates

In the grand parade of the delegates, the Negro delegates were conspicuous by the position at the end of each state delegation with the single exception of Ohio, whose few Negro delegates were mixed indiscriminately among the white Christians.

Fifty colored delegates from Washington, D. C., formed their own organization inasmuch as they have a city union of their own. They were quite distinctive in the parade line-up, the young men and women being attired in special costumes.

Persons familiar with the convention declared the usual colored registration was about 400 delegates, but this year the total was less than 100. Detroit, Mich., usually heavily represented, did not send a single delegate.

Next year the convention goes to San Francisco, California.

About six colored delegates, connected officially with the convention, had rooms at the Baltimore hotel and reported they received good service from the hotel.

STRINGS ON THE INVITATION

In 1928 Kansas City entertained three conventions which brought Negro as well as white delegates. It is about to entertain another, the Christian Endeavorers. The indications are that this city will fail of equal hospitality this time just as it did before. Negroes who come will find not Endeavor policy in the arrangements, but Kansas City custom.

Kansas City should not invite conventions which it will not welcome without reservations. Its representatives must have told the Endeavorers the superior advantages of its railroad transportation, its hotels, its parks, its drives, its shopping district, and all else that should make the visitors' stay pleasant. They did not say that these would not be for Negroes. There is no escaping the charge that the subterfuge is intentional, because they must have known Negroes belonged to the convention and that it is Endeavor policy to treat them equally.

Negroes, members of mixed conventions, who come to Kansas City and find segregation would have stayed at home and saved their feelings had they known. Whites are torn between duty to the principles of their organizations and courtesy to their host. How different it might be! There is Richmond, Virginia, once the capital of the Confederacy. It wiped out its color line when it entertained the national convention of Negro Elks a few years ago, and its daily newspaper gave the world ample stories of how thoroughly it entertained tens of thousands of Negro visitors. It does not yield to Kansas City in its belief that "the Negro is to be kept in his place", but unlike our city, it means hospitality when it extends an invitation.

This subterfuge becomes even more indefensible when Kansas City conditions are taken into account. Convention Hall which houses meetings is on the other side of town from where Negroes can find food and lodging. Some stores here refuse Negro women customers the use of lavatories. Drinking water is hard for us to find in the down town district. Even sleeping car accommodations, easy for the Negro railroad passengers coming to Kansas City, are usually exhausted according to the clerk at the union station when they would go home. In short Negro members of mixed conventions suffer many handicaps.

Kansas City holds either its prejudices or its convention opportunities most dear. If its prejudices—we are not arguing the matter now—then its should not seek conventions which to serve as honor requires, it must sacrifice its feelings. There is no excuse for straddling as it did with the Methodists, the Republicans and Baptist Young People last year, and as it is about to do with the Christian Endeavorers this week.

ST. LOUIS WOMAN BEATEN BY COPS

ST. LOUIS, Sept. 18—Citizen here are roused to indignation over the brutal attack by police Tuesday night on Miss Lois Patillo, 29 years old, daughter of Ernest Patillo, deputy grand master of the A. U. K. and D. of A. and clerk of City Police Court, No. 2, by white policemen who invaded her home, alleged in search of an escaped prisoner. The officers were called to the apartment below the one in which Miss Patillo lived, but took the wrong address. Miss Patillo's arrival was awaiting its arrival so beaten so was beaten as her right arm was apartment also. They ordered her brutally that her right arm was to open the door and when she dislocated and her skull fractured. did so, knocked her down and beat her into unconsciousness because she was put into the patrol wagon serious when she asked them what they wanted. that instead of taking her im- When a man in the department station, the officers took her mediately to City hospital, protested the treatment accorded No. 2. the woman he was also beaten. On account of her condition, the Miss Patillo was then hustled out woman was unable to appear in to the patrol wagon, and while court to answer the charges that

THE JOB NOT THE DOER

The leaders of the Christian Endeavorers, both those from the north like Dr. Daniel Poling, its president, and those from the south, say unequivocally that had they known they would have ordered the local arrangements committee to omit the part of their plan wherein Negroes were discriminated against. Thus for the fourth time within a period of twelve months, organizations of national scope have refused to be limited by the Kansas City habit. It is time for this city to evaluate its habits and motives, measuring them by the general standards and by common sense. It should be chagrined to find the barriers which it erects so laboriously to keep the races apart, set aside with the coming of the people immediately affected.

After all the world is big enough for us all. The happiness where one feeds on another's misery is a fool's paradise. The time wasted in setting non-essentials up on pedestals would bring back again to life the spirit which once made our city marked for civic achievement. Who cares now that a Kansas City committee offered a gratuitous insult to Negroes in its arrangements for the Endeavor convention, when a whole audience applauded the appearance of a race girl among the contestants in oratory, when a second race woman shared a program with her teacher, Mme. Schumann-Heinck, and when one of coveted banners given for achievement went to a Negro group? Prejudice at work is pure waste. Color lines are negatives which get little consideration among men of brains.

People who come here to conventions have found this out. With them the job is the thing. It is time for Kansas City to stop making such ado about who is doing it.

C. E. LEADERS SCORE LOCAL SEGREGATION

Trustees Personally Condemn Action, But Take No Official Action

The exclusion of Negro singers by the local committee from the city-wide chorus which sang for the convention of the International Endeavor society here July 3-8 was unofficially condemned by the executives and trustees of the organization last Saturday morning.

Resolutions condemning the action were passed by the Colored Ministerial Alliance of greater Kansas City, the Connectional Council of Ministers and Laymen of the A. M. E. church meeting in Denver, Colo., on June 28, the Bishops' Council of the A. M. E. church meeting also at Denver, and by the Negro delegates attending the convention.

Bishop Gregg Speaks

All these resolutions were presented to the trustees at a breakfast meeting. The Rt. Rev. John A. Gregg, bishop of the fifth Episcopal district of the A. M. E. church, was present at the meeting and gave the objections of the colored churchmen to the discriminatory arrangement.

Bishop Gregg stated that he was seated at the breakfast next to a minister from South Carolina and that the treatment accorded him was most cordial.

The Rev. Mr. Poling Ill

The Rev. Mr. Daniel A. Poling, president of the International society was the first to speak after the resolutions had been presented. Mr. Poling stated that he had been ill prior to the convention and letters regarding the Kansas City situation had been held from him by his secretaries. He said had he known, he would have seen that no such arrangements would have stood.

Others about the table took a like attitude, deploring the action of the local committee.

The trustees did go on record officially as re-affirming the great principles of Christian Endeavor, for brotherhood and equality. No specific mention of the Kansas City incident was made, however. Later on, the floor of the convention, the resolutions committee also re-affirmed, in characteristic resolution language, the principles for which Christian Endeavor stands. Again no mention was made of the chorus discrimination specifically.

Fewer Colored Delegates

In the grand parade of the delegates, the Negro delegates were conspicuous by the position at the end of each state delegation with the single exception of Ohio, whose few Negro delegates were mixed indiscriminately among the white Christians.

Fifty colored delegates from Washington, D. C., formed their own organization inasmuch as they have a city union of their own. They were quite distinctive in the parade line-up, the young men and women being attired in special costumes.

Persons familiar with the convention declared the usual colored registration was about 400 delegates, but this year the total was less than 100. Detroit, Mich., usually heavily represented, did not send a single delegate.

Next year the convention goes to San Francisco, California.

About six colored delegates, connected officially with the convention, had rooms at the Baltimore hotel and reported they received good service from the hotel.

STRINGS ON THE INVITATION

In 1928 Kansas City entertained three conventions which brought Negro as well as white delegates. It is about to entertain another, the Christian Endeavorers. The indications are that this city will fail of equal hospitality this time just as it did before. Negroes who come will find not Endeavor policy in the arrangements, but Kansas City custom.

Kansas City should not invite conventions which it will not welcome without reservations. Its representatives must have told the Endeavorers the superior advantages of its railroad transportation, its hotels, its parks, its drives, its shopping district, and all else that should make the visitors' stay pleasant. They did not say that these would not be for Negroes. There is no escaping the charge that the subterfuge is intentional, because they must have known Negroes belonged to the convention and that it is Endeavor policy to treat them equally.

Negroes, members of mixed conventions, who come to Kansas City and find segregation would have stayed at home and saved their feelings had they known. Whites are torn between duty to the principles of their organizations and courtesy to their host. How different it might be! There is Richmond, Virginia, once the capital of the Confederacy. It wiped out its color line when it entertained the national convention of Negro Elks a few years ago, and its daily newspaper gave the world ample stories of how thoroughly it entertained tens of thousands of Negro visitors. It does not yield to Kansas City in its belief that "the Negro is to be kept in his place", but unlike our city, it means hospitality when it extends an invitation.

This subterfuge becomes even more indefensible when Kansas City conditions are taken into account. Convention Hall which houses meetings is on the other side of town from where Negroes can find food and lodging. Some stores here refuse Negro women customers the use of lavatories. Drinking water is hard for us to find in the down town district. Even sleeping car accommodations, easy for the Negro railroad passengers coming to Kansas City, are usually exhausted according to the clerk at the union station when they would go home. In short Negro members of mixed conventions suffer many handicaps.

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The officers were called to the apartment below the one in which Miss Patillo lived, but took the wrong apartment also. They ordered her to open the door and when she did so, knocked her down and beat her into unconsciousness because she was not into the patrol wagon when she asked them what they wanted. When a man in the apartment station, the officers took protested the treatment accorded the woman he was also beaten.

Miss Patillo was then hustled to the patrol wagon, and while out woman was unable to answer the charges that were lodged against her, but her case was continued to Oct. 9. In the meantime a warrant for assault has been applied for and an investigation by the police board has been assured. Miss Patillo gave the names of the officers as Singer, Lowe and Rutledge.

Discrimination - 1929

New Jersey

NEW YORK TIMES

MAY 9 1929

NEGRO BODY PROTESTS ON ALLOWAY INCIDENT

James Weldon Johnson Asks Gov. Larson to Protect Citizens Following Town Shooting.

The National Association for the Advancement of Colored People protested to Governor Larson of New Jersey against the alleged discrimination against negroes in Alloway, N. J.

"Press reports state that colored citizens are being warned to leave Alloway," James Weldon Johnson, secretary of the association, telegraphed to the Governor, "and that mobs have hurled stones through windows of law-abiding colored residents.

"The National Association for the Advancement of Colored People respectfully calls your attention to this disgraceful situation and urges that full protection under the law be accorded to colored citizens of Alloway menaced by mob action.

"This association is ready to cooperate in any way possible toward the safeguarding of civil rights of American citizens irrespective of color. We also urge arrest and prosecution of persons who singly or as members of mobs commit acts of violence against colored citizens of Alloway."

Mr. Johnson's telegram followed the shooting in a fracas in Alloway in which the Postmaster, Lewis Collier, was hit in the chest by a bullet. He is in the Salem Hospital with a slight wound, and will remain there for a few days longer, it was said yesterday.

Sheriff J. Emmor Robinson said yesterday that the hearing in the case of Mrs. Lillian Fleming, charged with atrocious assault and locked up in Salem County jail following the affray, would be held as soon as Collier was able to leave the hospital.

The fracas began when some of the 150 residents of the town who were about the Town Hall when a meeting and rehearsal of the fife and drum corps was to held on Monday night told Mrs. Fleming and her sister to move on. It was said by the townspeople involved that Mrs. Fleming and her sister had negro blood and for that reason were unwelcome in the "100 per cent American" community of Alloway. Mrs. Fleming and her sister have protested that they are white.

DISCRIMINATION AT N. J. BEACHES IS BEING FOUGHT

Asbury Park Branch of N. A. A. C. P. Demands Equal Use of Bathing Facilities.

Asbury Park, N. J.—"We are going to use our beach as other people use it" is the the unequivocal demand that has just been made upon the Board of Commissioners of Asbury Park by the local branch of the National Association for the Advancement of Colored People. During the summer of 1928, following the action of police officers who approached colored people and told them to "go down where you belong," protest by the Asbury Park N. A. A. C. P. to the mayor brought forth the statement from that official that "no such order had been given any officer of the force and no such orders will be given."

The discriminatory practice complained of was ended. This year, however, it is rumored, certain colored people approached the City Commissioner and asked for a segregated section of the beach. As a result there have been several instances recently where colored people have been ordered away from certain parts of the beach.

The N. A. A. C. P. letter calls attention to an attack made upon three colored men by a life-guard on July 14, because they went to a part of the beach where the guard thought they should not have gone. The letter ends with the statement: "The National Association never fights except for the rights of citizens, and it never stops fighting until the court of last resort has passed upon the issue.

The outcome of the case is being watched with interest by the citizens of Asbury Park and other New Jersey beach resorts. It is the feeling that had Negroes maintained a united front against discrimination or segregation, the present issue would never have arisen.

DEMAND END OF JIM CROW AT ASBURY PARK

Asbury Park, N. J.—"We are going to use our beach as other people use it" is the unequivocal demand that has just been made upon the Board of Commissioners of Asbury Park by the Asbury Park Branch of the NAACP in a letter which was made public.

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White Grads Insult Race Class Members

GLASSBORO, N.J.—Race prejudice marred the annual reception of the Glassboro State Normal School here when white students walked out of the auditorium in protest against the presence of two race members of the class, Friday evening.

The action of the white students followed the determination of Hazel Godfrey, Woodbury, N.J. and Walter Gordon, Royal, N.J., to participate in the regular school functions after their fees had been accepted by the school authorities. Dr. J. J. Savitz, principal of the school was absent from the affair it was said after having tried to persuade the colored students from attending.

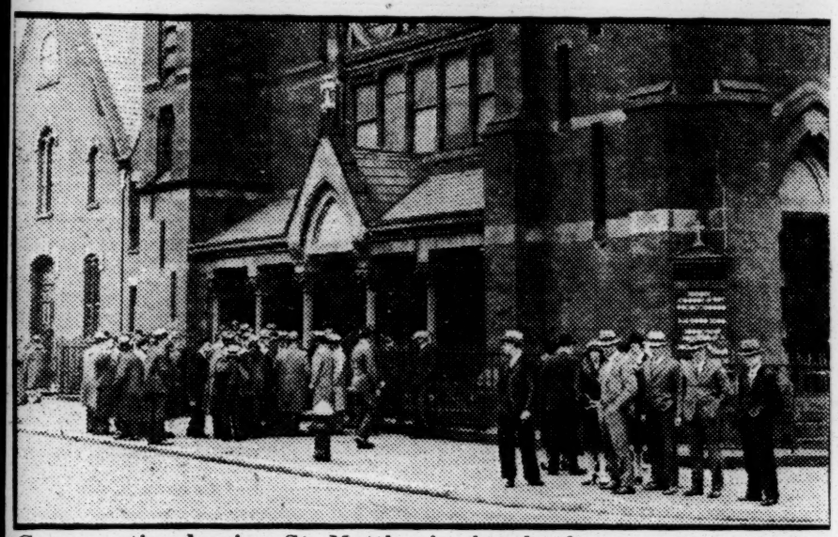
When Miss Godfrey and her escort together with Gordon and a guest entered the auditorium and participated in two dances the white members of the class deserted the hall and went out on the campus. A number of other colored students, members of the February class did not attend.

Discrimination - 1929

NEW YORK
NEWS

SEP 23 1928

OLORED AT CHURCH, BUT NO POLICE WORK



Congregation leaving St. Matthew's church after sermon yesterday. Seven colored persons attended the service.

Christ Chose Companions Pastor's Sermon Tip.

Six detectives from the Gate ave. station assigned yesterday morning to St. Matthew's Protes tant Episcopal church, McDonough st. and Tompkins ave., Brooklyn, waited in vain for trouble that was expected because the minister a week ago invited his colored parishioners to attend some other church.

While the clergyman, the Rev. William S. Blackshear, delivered a softened statement of his views, five colored men and two colored women took seats among the 250 white members of the congregation.

Take Pews in Front.

Two of the colored visitors, young men who had not been to the church before, walked down the center aisle and took seats in the most prominent pews, as if to discover what sort of reception they would receive. But the minister, preaching on "Christ, the Creative Warrior," paid them no attention.

Instead, he went on with his discourse, of which the most startling statement was that Christ himself had on occasion chosen His own companions.

Police Leader Attends.

From that the minister went on to advise that every one should keep to his own people and his own race.

After the services the seven colored worshipers gathered outside, and one, T. A. P. Morton of 12 Utica ave., Brooklyn, said they were glad the preacher had not continued his crusade against their race.

Christie Bohnsack, secretary to the police commissioner, listened to the sermon, but left without saying whether he was there as an emissary of Commissioner Whalen.

NEW YORK HERALD

OCT 9 1929

Negroes Protest Priest's Backing Of Rector's Ban

Write to Cardinal Hayes When Mgr. Belford Says Tha He Woudl Bar 'Invasion

Cleric Opposes Color Line

Holds, However, All Should Stay in Own Parish

Monsignor John L. Belford's support of the Rev. William St. John Blackshear, rector of the Protestant Episcopal Church of St. Matthew, in Brooklyn, who said he would discourage Negro attendance at his church, brought a quick retort yesterday from the National Association for the Advancement of Colored People, just as the Protestant minister's first contention had done.

At the same time the Rev. Bernard J. Quinn, white pastor of the Roman Catholic Church of St. Peter Claver, Claver Place and Jefferson Avenue, Brooklyn, the membership of which numbers 1,000 Negroes, declared that the exclusion of worshippers regardless of their color does not express "the spirit of the mind of the Church," but added that "people should not go where they are not welcome."

Had Written His Views

Monsignor Belford, whose pastorate of the Roman Catholic Church of the Nativity, Madison Street near Twelfth Avenue, Brooklyn, is irrevocable, had written in the current issue of his church monthly publication, "The Nativity Mentor," that "it seems to us that the reverend rector of St. Matthew's did just what he should have done." He also pointed out that the rector was "inflicting no hardship on the few Negroes who chose to attend his church rather than their own."

"The National Association for the Advancement of Colored People had not believed that any Catholic priest would express such sentiment," Robert W. Bagnall, associate secretary of the organization, wrote Cardinal Hayes. "We are loath to believe that it represents the attitude and spirit of the Catholic Church. If it does, however, colored people would wish to know of it and be guided accordingly."

Monsignor Belford's church stands in a neighborhood the Negro population of which is increasing rapidly. His parish has 8,000 members, with about 4,500 regular worshipers at his Sunday masses. These Sunday worshipers include about ten Negroes, who have come to the church and been welcomed there for years.

Would Welcome Only Few

"Of the ten or so colored people," he asserted last night, "I say to them welcome, any time they come to worship. But I would not welcome their brothers or their sisters or their cousins or any of their relatives or friends.

"If I found that the number of colored attendants were to increase I would ask them (indicating newcomers) to stay away and attend one of their own churches. And if I found that they did not obey I would put ushers at the door. I have a sense of fairness and conscience.

"My parishioners are entitled to the right to choose whom they should invite to their homes and they certainly have a right to choose whom they should welcome into the church they own."

Monsignor Belford said he sought to avert a serious Negro invasion of the church which his parishioners own, and suggested Negro worshipers might go to the Church of St. Peter Claver, which is only a couple of blocks away.

In his article in the church publication he had stated:

"When people intrude they deserve exclusion. Negroes love to make their way into white neighborhoods, white schools and white churches. One of the inducements offered to Southern Negroes to come North was the information that 'there a colored man can go anywhere.'"

Refuses to Enter Dispute

Father Quinn, who has been in his parish for seven years and conducts a parochial school for Negro children, said that "when you are living with and working for the colored people it is best not to bring them into a controversy such as this."

"In fact, this will hurt rather than help religion," he said. "However churches are for the use of people. I was placed here by the bishop and I have duties to discharge and I gladly do so. Since Christ instituted the sacrament for mankind and drew no color line—why are we more catholic than the Church?

"The exclusion of worshipers regardless of their color line does not express the spirit of the mind of the Church. Furthermore, the Constitution of the United States quite distinctly states that people can worship God in their own manner and go to church where they please. But people should support their own parish and should not go where they are not welcome."

WILMINGTON
NORTH CAROLINA

TRANSPOSING GEOGRAPHICAL LINES

In the rumpus started in New York by an Episcopal Rector inviting Negro worshippers to attend elsewhere, we have no more than a passing interest but with the ignorance displayed by Mr. HEYWOOD BROUN and others of the intelligentsia in their subsequent rebukes of the clergyman, we are intrigued.

Mr. BROUN challenges the parson to show him where the Bible once said "Love Thy Nordic Neighbor as Thyself," or "Suffer Little Causasian children to come unto Me," and other passages that may denote a racial superiority.

It is of course the fact that the rector is a Southerner (Texan) that motivates the genial columnist to assume this attitude, but there are two points he overlooked. One is that the first and sofar as we know only claim ever made that Negroes were cursed in the sight of God, originated in New England and not in the South. The other is that establishment of separate churches for white and Negro worshippers was carried out by Negroes.

Since Mr. BROUN based his challenge upon Scriptures, a further study may be carried on it that field. It is a matter of history that the biggest profits from slave trading was made by New England skippers, and further a matter of record that a majority of these old gentlmen were devoutly religious and much given to reading their Bibles.

One passage that was a favorite of all slavers was the allegorical reference to the banishment of HAM and the placing of a curse upon his descendants. Yankee slavers not only swallowed that literally, but actually accepted it as a Divine admonition to carry on the Heavenly campaign of vengeance by lending their own feeble efforts to persecuting the Negro.

As to separate places of worship, the Negro church is a comparatively new institution in the South, for two generations back, it was customary for both races ot attend the same church, separate facilities being provided for each. Scattered about the countryside are hundred of old churches with their gallery seats for Negro members of their congregations.

Neither Mr. BROUN nor any of his South-hating friends can find where these colored worshippers were ever evicted by the whites ar asked to move on to their own churches. hey went of their own free will, and indeed against the wishes of the white people.

So if the Texas rector who has horrified the highbrows has acted hastily and with prejudice, it is not because he is a Southerner, but because he has absorbed something of the Yankee outlook.

NEWS & COURIER
CHARLESTON, S. C.

SEP 20 1929

Christianity As a Convenience

It is no concern of The News and Courie whether or not the Reverend Mr. Blackshea and his Episcopal church in Brooklyn "dis courage" negroes from attendance, advisin them to go to churches whose congrega tions are of their own race, but it appear to be the particular concern of secular news papers of New York city—newspapers hav ing a singular aptitude for self-conversio to Christianity at and for the moments tha they would use their own interpretations o Christian dogma and doctrine for the con venience of argumentation.

BROOKLYN TIMES

OCT 19 1929

Dr. Belford and the Colored People.

Monsignor John L. Belford is a respected citizen of Brooklyn as well as an eloquent priest of the Catholic Church, but he has a capacity for taking the wrong side occasionally. Not long since he was attacking the Kings County Medical Society. More recently, in *The Mentor*, he approved the stand taken by Dr. Blackshear of St. Matthew's Protestant Episcopal Church in excluding Negroes from his congregation. Cardinal Hayes, when asked by the National Association for the Advancement of Colored People if such was the attitude of the church, asked Monsignor O'Keefe of the Church of St. Benedict the Moor. The answer of Monsignor O'Keefe is clear and explicit. He finds Monsignor Belford "zelus in Israel," points out that he belongs in the Brooklyn Diocese, and thus states the attitude of the church toward the Negro:

> He is a brother in Christ. The church has the same duties toward him as toward any other member of the human race; and he has the same rights and privileges in the church as any one else.

There can be no doubt this is the correct attitude for any Christian church. It would be singular if a religion that sends missionaries to Africa and Asia, that blazed paths in this continent while preaching the faith to the Redmen, excluded from its communion intelligent and able citizens of, or even the most ignorant, of any color. The policy declared by the brilliant Brooklyn preacher would run against the claims of the church to be the church universal. No doubt his own good sense will prompt Monsignor Belford to the public admission that Monsignor O'Keefe is in the right.

PHILADELPHIA, PA.

RECORD

SEP 26 1929

'Jim Crow' Religion

The rector of the Protestant Episcopal Church in Brooklyn who barred Negroes from his church, with the approval of his vestry, is not to be disciplined.

Bishop Ernest M. Stires, of the Diocese of Long Island, has resisted the pressure that has been brought to bear and has announced that "the church, wisely I think, **has never legislated upon such matters of parochial policy.**"

That is as it should be.

Should the higher officials of any religious denomination insist on regulating the internal social policy of each parish and in dictating the views the pastor is to hold on all subjects, there would be instant rebellion.

The hands-off policy has resulted in a happy independence of view. As a result we have preachers whose broadness of mind balances the narrowness of others. The liberal clergymen have done a tremendous amount of good in the communities where they pursue their calling.

They draw into their churches men and women who would be repelled by old-fashioned conservative doctrine, although the basic theology of both schools is similar.

Naturally the bishop agrees with the various vital points made by the critics of the Brooklyn rector. He repudiates the "Jim Crow" action and declares, as was to be expected, that "all true Christians are members of one family in Christ."

Aligned with the bishop are many of the most prominent Protestant clergymen in the country. Without exception they unite in condemning the introduction of racial discrimination.

Curiously enough the Council of Younger Churchmen in a statement bears out the comment made by The Record when the incident first became public. The Record declared that the Brooklyn rector only did openly what we all do quietly. The council says: "What he and his congregation have done openly many of us have tended to do subtly, though perhaps unconsciously."

The incident is important only in that it called attention to the hypocrisy of the average white Northerner's attitude to the members of the Negro race.

From St. Paul to Blackshear

IT IS A FAR CRY from St. Paul to the Reverend W. S. Blackshear of the Protestant Episcopal Church of St. Matthew, Brooklyn. This rector is aptly named Blackshear, for the main point of his policy is to shear his congregation of black members. Lacking the personal or professional ability to win prominence on his merits, he has imitated his fellow-Southerner, Cole Blease, and sprung into public notice by howling down the Negro. The members of his vestry, following the old proverb, "like master, like man," have issued a statement supporting him. His bishop, when asked to rebuke him, resorted to the sophism that no outside organization had the right to interfere.

Afro-American Press
9/25/29
N.Y.

BOTH COLORED and white people have asked why colored people went to a white church when colored churches were available. The question is pertinent, because the great African Methodist Episcopal Church grew out of the exclusion of Negroes from white churches. But the fact remains that if the religion of Jesus Christ means anything to its so-called followers, any person of any race should have the right and privilege to worship where he pleases. The founder of Christianity and all its saints were eager to preach to all men, black or white.

CHRISTIANITY has suffered many a distortion in its 1929 years. The most democratic of creeds, it has been made to serve the petty purposes of racial and social snobbery. If the original disciples and apostles were alive they would be regarded as ineligible for membership in the fashionable churches of today, for they would refuse to subscribe to race prejudice. The very last man desired in the Reverend Blackshear's church would be Jesus Christ.

SENTINEL

Waterville Me

SEP 24 1929

Abusing A Minister

The rector of an Episcopal church in New York is being panned unmercifully because on a recent Sunday he announced from his pulpit that Negroes no longer would be welcomed in that church. He explained that there were Negro churches equally convenient that needed parishioners more than his and therefore considered it the religious duty of the race to aid by their presence and contributions. This has not been taken seriously by any of the critics, possibly because if it were there would be no ground for criticism at all. It is so sensible and logical that it has to be reckoned as camouflage before it can be attacked.

We are inclined to take the good rector at his word and criticise his Negro parishioners rather than him. With the situation as outlined, it certainly appears to be their duty as good church members to take his advice and help the weaker parishes. Religious life undoubtedly would be easier and perhaps more pleasant for them in the white church and they can hardly be blamed for wanting to go there, but they can be blamed for shirking religious work they have pledged themselves to do.

White parishioners established the church they call theirs and gave it a firm foundation and secure maintenance and this entitles them to some special rights and privileges. Black parishioners are trying to do the same nearby. For other blacks to refuse to help them and insist on taking advantage of the sacrifice and labor of the whites is hardly fair.

Placed on purely religious grounds and taken as a ban on Negroes because they are Negroes and nothing else makes the rector liable for all the criticism he is receiving, but is that fair either? Why not allow him sincerity and take the situation as presented by him?

Discrimination - 1929

New York.

BROOKLYN
STANDARD UNION

SEP 18 1929

Negro Pastor Blames Klan Influence for Church Ban

Sways Large Protest Meeting Against Race Oppression

A huge audience was swayed to rebellion against alleged brutal treatment and oppression of Brooklyn negroes, when the Rev. T. S. Harten accused the Rev. W. S. Blackshear of being a Ku Klux Klansman for his eviction of several colored persons from St. Matthew's Church Sunday, and denounced the municipal government for safeguarding partlomen in their brutalities in a protest meeting in Holy Trinity Baptist Church, DeKalb and Franklin avenues, last night.

The meeting was under auspices of the National Afro Protective League in protest against the alleged shooting of Ralph Baker, 24, of Montclair, N. J., on Sept. 9, and the alleged beating of Mrs. Elizabeth Scott, 125 Coney Island avenue, by policemen. Both victims were on view on the platform.

The attack on the Rev. William S. Blackshear for dismissing negroes from his church was incidental to the subject of the meeting.

At the start the aduience burst into hand-clapping. As his denunciation of "the brutality of policemen toward the colored people" progressed, mutterings in the crowd increased. Eventually men and women audibly responded to his words with "That's right!" "True!" and similar expressions of approval and excitement.

Brings Up Police Attack

Winding up his attack on Mr. Blackshear, Pastor Harten had his audience in a grip that spontaneously brought forth a flood of contributions for the cause of the victims of the alleged police attacks.

"This minister is a wolf in sheep's clothing," he said. 'If he thinks he can destroy the friendship that has always existed in Brooklyn between the white and the colored, the Jew and the Gentile, the Catholic and the Protestant, he has another thought coming to him.

"I hadn't intended to say all this. But I'm warm!

"A man who can be so outspoken about the negro is against the Jew and the Gentile as well. He is a member of the Ku Klux Klan."

Blames Patrolman

Pastor Harten explained the whole incident of the shooting of the Baker boy. He said Patrolman Walter Lowe of the emergency squad of Grand avenue station objected to Baker and his companion, William Fountain, sitting beside him and the woman who was with him on the Fulton street elevated. He left the train with the boys, and when Baker resisted arrest, shot him.

He also explained the incident of Mrs. Scott, who, he said, was beaten by a policeman when she questioned his right to remove her from a bench on Coney Island boardwalk.

He said his denunciation of the present administration as harboring protection for the brutal treatment of patrolmen the brutal treatment of negroes by patrolmen had no political tinge. He is going to vote for Mayor Walker, he said.

The committee appointed to take the matter to Mayor Walker so far comprises: Benjamin Washington, exalted ruler, Brooklyn Lodge of Elks, 32; Robert Zeno, chance commander, Unity Lodge, K. of P.; William H. Jones, World War Veterans, and John Neal, Spanish War Veterans.

BROOKLYN EAGLE

SEP 18 1929

BLACKSHEAR FIRM AS BATTLE RAGES IN NEGRO OUSTING

Rector Scored at Meet of Afro Protective League. Hamilton Fish Raps Act

Unperturbed after a meeting of 600 Negroes held last night under the auspices of the Afro Protective League at which he was bitterly denounced for his assertion that he wants no more Negro members in St. Matthews P. E. Church, the Rev. William H. Blackshear today remained smiling and standing firm by his guns in the fight that is raging around him.

Asks Rebuke by Stires.

Later in the day the fighting rector remained unruffled when James Weldon Johnson, secretary of the National Association for the Advancement of Colored, wrote to Bishop Ernest M. Stires requesting the bishop to disavow the clergyman's action and to officially rebuke him.

When Representative Hamilton Fish Jr. added his voice to the chorus of denunciation the vigorous young rector with the same determination that carried him through the inferno of St. Mihiel commented:

"I would be the last person in the world to countenance race prejudice. I am a Southerner and the Southern man is the best friend the Negro has ever had. But for the good of the Negro himself and as a matter of self-protection for my congregation I insist upon my right to keep my church a white church for white people."

Protest Police Shooting.

The Negro protest meeting, at which Thomas S. Harten presided, was held in Holy Trinity Baptist Church on De Kalb ave. near Franklin st. Called originally to protest against the snooting of Ralph Baker, 24-year-old Negro of Montclair, N. J., by a New York City policeman, the discussion soon shifted to the Rev. Mr. Blackshear.

Harten assailed the rector as "a wolf in sheep's clothing in a white pulpit with an educated head but an unconverted and unregenerated heart."

"What will he do when he goes to hell and sees all the Negroes there?" thundered Harten, a query which rather mystified his audience and left them blankfaced. But there was thunderous applause when Harten followed up the ambiguity with the definite declaration:

"Now is the time when white ministers preaching a gospel of brotherhood ought to speak out and say where they stand."

No definite action, however, was taken with reference to the church matter. In the matter of the shooting a committee was appointed to call upon Mayor Walker and Police Commissioner Whalen to demand that members of the Negro race be given the consideration by police officers due their citizenship.

Fish Raps Minister.

Representative's Fish's protest, made public by the Association for the Advancement of Colored People, was as follows:

"The deliberate and brutal action of the Rev. Mr. Blackshear, an Episcopalian clergyman from Texas, in expelling the colored men and women from his church in Brooklyn, is a glaring example of how far segregation, Jim Crow laws, race prejudice and discrimination are carried in some of the States in the far South.

"It is inconceivable that any Episcopal congregation north of the Mason and Dixon Line should permit such bigotry and intolerance to be transported into the city of Brooklyn, noted for its famous divines, such as Henry Ward Beecher and the Rev. Dr. Parkes Cadman, of our time, who have consistently preached the cause of humanity and brotherhood. Dr. Blackshear will undoubtedly be rebuked by Bishop Stires. This is not a case simply for the Negroes themselves. Protest should come from every Protestant and Catholic who believes and practices the Christian faith."

BROOKLYN EAGLE

SEP 17 1929

BLACKSHEAR HIT FOR NEGRO 'BAN' AT ST. MATTHEWS

Rector, Criticized for His Action, Reiterates That Race Is Not Welcome.

A storm of criticism today lashed the Rev. William S. Blackshear, rector of St. Matthews Protestant Episcopal Church, McDonough st. and Tompkins ave., following publication in The Eagle yesterday of the clergyman's announcement to his congregation that he intended to discourage Negroes from attending his church.

"Jim Crow Christianity" was the way James Weldon Johnson, national secretary of the Association for the Advancement of Colored People, characterized the Rev. Mr. Blackshear's position. The Rev. J. Stanley Durkee, pastor of Plymouth Congregational Church, declared the rector had "turned his back on Jesus."

Smiling and unperturbed by the blasts, the Rev. Mr. Blackshear reiterated uncompromisingly:

"Frankly, I do not want Negroes in my church. It is a white church for white people, and I intend to keep it so. I am a Southerner, and I do not believe in social equality for the Negro, but in parallel civilization. The Negro can develop leadership in his own church, whereas in a white church he cannot."

The Rev. Dr. H. H. Proctor, Negro pastor of Nazarene Congregational Church, had the following to say:

"I have heard with astonishment of the extraordinary position taken by the Rev. W. S. Blackshear with respect to colored communicants. Although this man may be steeped in traditional sectionalism, now dying out, and may be following the lead of a decadent type of traditional Christianity, he seems never to have heard of Jesus, to say nothing of ordinary courtesy. He seems to judge men according to the color of their hide rather than the quality of their hearts. This is rank heresy and crass materialism.

3 Races in Our Church.

"I am further astonished that the people of his church seem to acquiesce in his attitude. In such case I do not see how self-respecting colored communicants can stay with this man and his people. Of course, in the Congregational Church there is no such thing as a color line. In my church, for instance, there are representatives of three races—colored, Indian and white. Some of our best members are white and if any man of any race could not enter my church freely I should leave it.

"The fact that many colored people desire to worship in a church of their own and that they may develop better in an organization of their own in the present social situation is entirely beside the mark. That is a matter for voluntary choice. Every minister of Christ is commissioned to preach the gospel to the whole creation. Real Christianity is like a rainbow—it takes in all the colors under the sun.

Plans Special Sermon.

"The Rev. Mr. Blackshear has touched on a vital matter and I purpose to treat this in a special sermon at my church on Sunday evening, Sept. 29. If he has no evening service, I cordially invite him to be present. I, too, am from the South and was born in the backwoods but I trust I am not still in the dark."

The Rev. Dr. Durkee commented:

"The religion of Jesus Christ is the common platform on which all races can meet. When one assuming religion turns his back on another race he is assuming that he knows more than Jesus Christ himself. I am sorry the young Southern man

has brought his extreme Southern views and prejudices and left the genius of the gospel of Jesus Christ out of the question."

Mr. Johnson, announcing he would write the vestrymen of St. Matthew's, asking them to overrule the stand taken by their rector, said:

"It is regrettable that such an action as this of the Rev. Mr. Blackshear must follow up the engagement by a Northern congregation of a Texas clergyman. The brand of Christianity which establishes the 'Jim Crow' line in churches is a laughing stock to all civilized people. If the vestrymen of the church do not repudiate the utterances and actions of their pastor they condemn themselves before public opinion."

No Vote by Vestrymen.

The Rev. Mr. Blackshear said that although the vestrymen had never formally voted upon the stand he had taken he had talked the matter over with them and had been assured of their full support. He said he had not brought his stand to the attention of Bishop Ernest M. Stires since it was purely a matter for the individual church.

After explaining his ideas of "parallel civilization," the Rev. Mr. Blackshear said that the second reason for his position was one of self-protection.

"My church," he explained, "is in a section which is rapidly becoming colored. I am guided by experience. Last year, when some Negro girls came into the Sunday Schools, some of the white girls left. I intend to keep my church a white church."

Sends Negroes Letters.

The rector further explained that he had tried to be as tactful as possible in presenting the matter. There are four colored families, he said, who are regular members of the church, and before the item which stirred up the controversy appeared in the church bulletin, last Sunday, he sent each of the colored members of the church the following letter:

"My dear parishioners—Following out the plan of my administration in this parish in regard to acceptance for membership in the parish of colored people, I am publishing in our first bulletin a notice to that effect.

"I trust that you will recognize our motives underlying this policy, and will realize that it in no sense refers to you who are already members of my parish and who are already very dear to me, but it governs the subject as to the acceptance of any new members.

"Hoping you will receive this in the spirit in which it is intended, and wishing for you always God's richest blessing, I am,

"Faithfully,

"YOUR RECTOR."

Called Problem For Parish.

"The matter of urging Negroes to attend Negro churches is a matter for each parish to decide for itself," said Bishop Ernest M. Stires, in commenting on the action of the Rev. Mr. Blackshear.

"It would be a great pity if anything were said of such a nature as to indicate that Negroes are unwelcome in the Episcopal church. We have many Negro members. The yhave been very loyal and have done good work and we are very proud of them. I think of our Negro parishioners always with affection and admiration."

BROOKLYN EAGLE

SEP 18 1929

Negroes in White Churches.

All Christians, regardless of race or color must deplore the way in which the Rev. William S. Blackshear, rector of St. Matthew's Protestant Episcopal Church, has undertaken, as he expressed it, "to keep his church white." His method was to send colored worshipers weeping from a service at which he bluntly announced that he did not want Negroes to attend his church.

In explaining his attitude the rector declared that his church is in a neighborhood that is rapidly being filled with Negroes. While he has no wish to oust colored people already members of his parish, he seeks to keep others from attending services and from joining his church. This he first made clear in a letter and bulletin to parishioners before his public announcement that has brought so much criticism.

No one familiar with the race question will deny that there is a serious problem facing a rector in Mr. Blackshear's position. He is from the South, and his action is attributed by some to Southern prejudice against the race. He frankly states that he is opposed to social equality for the white and Negro races, favoring, instead, a "parallel civilization." Race prejudice is not wholly a matter of section, and no doubt there is in St. Matthew's plenty of prejudice against the presence of Negroes at services.

That, however, is no reason or excuse for the action of Mr. Blackshear in publicly telling Negroes in his church that they are not wanted there. Ordinary consideration, to say nothing of Christianity, which is supposed to transcend race lines, should have restrained this rector's utterances and spared the feelings of the colored people who had come to his church to worship a God who makes no distinction between human beings.

NEW YORK EVENING TELEGRAM & MAIL

SEP 17 1929

Negroes Plan to Fight Brooklyn Pastor's Ban

Association for Advancement of Colored People Will Appeal to Vestrymen of Protestant Episcopal Church—Minister Within His Rights, Manning and Stires Say.

The Rev. William S. Blackshear's announcement Sunday that Negroes were not wanted at St. Matthew's Protestant Episcopal Church, Brooklyn, brought a reply today from James Weldon Johnson.

Johnson, secretary of the National Association for the Advancement of Colored People, said he would appeal to the vestrymen of the church to rescind the young Texas rector's ruling.

The Rev. Mr. Blackshear explained today that it was his belief that Negroes should attend Negro churches, which badly needed their support.

Explains Viewpoint.

"My congregation is white," he said, firmly, "and I intend to keep it so."

"I am willing to minister to Negroes when they need me and cannot obtain the services of Negro clergymen. But I believe in the segregation of white from black congregations."

The Sunday announcement is said to have sent two Negro women from the church weeping. According to a statement made last night by Emeline Munt, West Indian, 242 Bushwick Ave., Brooklyn, the small congregation had hardly been seated when the new minister read the announcement from a prepared paper, then commentd:—

"This means just what it says. We do not want Negroes in this church.

"We Don't Want Them."

"There are other churches in the community where they may go. We don't want them and we don't want their money."

The Right Rev. Ernest M. Stires, Bishop of the Diocese of Long Island, and the Right Rev. William T. Manning, Bishop of the Diocese of New York, have refused to take any stand in the matter, but asserted the Rev. Mr. Blackshear was acting within his authority.

TEXAS IN BROOKLYN

THE Rev. William S. Blackshear, rector of St. Matthew' Protestant Episcopal Church in Brooklyn, N. Y., did pretty good job when he callously told a handful of th Negro members of his congregation that the church did no want any Negro attendance and advised them to go to a Negr Episcopal church. He not only brought this question of jin crowism out into the open in connection with the most ritz Episcopal church but he made the bishops of Long Island an New York come out of their holes and, like Pontius Pilate, wash their hands of the whole affair and admit that he was within his authority.

Aside from small minor differences, there are but two Christian churches in the United States: Caucasian and Negro. Whether the whites be Protestants, Catholics or Jews, they do not welcome the black religionists within their portals. Some few churches here and there where there are very few Negroes pretend that they welcome the black communicant, but in reality they do not. All of the white churches are firmly committed to the program of segregation of the races. It doesn't matter what Jesus Christ taught—they must be "practical." If there had been absolute democracy and equality in the white church. there would never have been any Negro church.

Most white clergymen and laymen have been loath to express themselves with as much frankness as the Rev. Mr. Blackshear. They have tried to be Christians and Ku Kluxers at the same time and the spectacle has been a very sorry one. Now comes this Texas clergyman with true Southern consistency and sincerity and expresses what all feel. He will be and is being condemned by many white people but all who are honest must admit that he has been no hypocrite.

Discrimination-1929

New York.

Ten Hear Brooklyn Rector Attempt To Defend Exclusion

Negro Visitors Attend St. Matthew's Church Service And Are Treated Courteously

CITES CHRIST'S REJECTION OF FOLLOWERS

The Rev. W. S. Blackshear's Racial Barrier Taken Up By Other Preachers

By LESTER A. WALTON
In The Negro World

NEW YORK, Sept. 26.—The Rev. William S. Blackshear, rector of St. Matthew's Protestant Episcopal Church, in Brooklyn, drew no color line yesterday morning at the 11 o'clock service. Ten Negro citizens were among the scant hundred persons present despite the young minister's statement of the week before that he desired to keep his congregation "white."

The Negro visitors were courteously received and invited by ushers to "take any seat." One Negro was handed a hymnal by an usher while the congregation was singing. Most of the Negroes present were men, some of them from Harlem. The rest of the congregation were largely women.

When the young rector—native of Texas and graduate of Harvard and Oxford—began to read announcements everyone sat rigid and gave undivided attention to what he had to say. But he did not bring up the color question.

In his sermon, however, there was discernible a note of defense, as though he was upholding his attitude in the face of the adverse comment it has aroused.

"Do you think Christ would have been crucified if He had given in to public opinion?" he thundered from his pulpit in the red brick church at McDonough street and Tompkins avenue. There was no doubt, he said, that Christ in His day had been criticized as "a ruthless youngster."

SAYS CHRIST REJECTED FOLLOWERS

His subject was "Christ, the Creative Warrior," based on the twenty-second chapter and thirty-sixth verse of the Book of St. Luke, "He that hath no sword, let him sell his garment and buy one."

"There were times," he asserted, "when Christ found it necessary to refuse the company of those who wanted to follow Him. He cited Christ's answer to the request of the man to go with Him: "Return unto thine own house and show how great things God hath done unto thee.'

The ninth and tenth Negroes to enter the church arrived just as Mr Blackshear was driving home a point in his sermon with a quotation from Francis Thompson's "Hound of Heaven."

Mr. Blackshear speeded up slightly his quotation from the English poet: "I fled him down the nights and down the days," and then continued as if nothing had happened.

NEGROES GATHER OUTSIDE

After the services the Negroes who had attended gathered outside and were joined by a small group of friends. "I am accustomed to worship in any Episcopal church that I choose," said Mrs. Amy Headley, who is not a member of the congregation but lives across the street at No. 469 Tompkins avenue.

As an answer to Rev. Blackshear's stand against Negroes attending his church, Dr. George E. Haynes, secretary of the Commission on the Church and Race Relations of the Federal Council of Churches, said in the Nazarene Congregational Church, Brooklyn.

"The recent action of a Brooklyn clergyman in excluding Negroes from his parish requesting them to go elsewhere and in defending his action by his statement that his church is a white church, should be repudiated as in no sense representative of the ideal and policy of the Christian Church. In this free country every person has a right to decide for himself the question of where and how he shall worship God, and no minister has any right to decide that for him."

OBJECTS TO NEGRO WORSHIPPERS

According to press reports, one Rev. William S. Blackshear, a white Protestant Episcopal minister, of Brooklyn, New York made a public announcement from his pulpit stating that Negro attendance at his church would be no longer tolerated.

A witness declared that following this announcement by the clergyman a colored woman was seen hurrying from the church weeping, weeping as she left her seat. This occasion presented an unusual drama at a church show. Get the picture, and see a minister in the sacred rostrum of a church praying as it were, "Lord, I thank thee that I am not like these Negro worshippers who kneel before thee in this church," etc. as the poor Negro woman insulted and humiliated weeps as she walks out. READ LUKE EIGHTEENTH CHAPTER, TENTH THROUGH THE FOURTEENTH VERSES for our meaning in connection with this incident.

We have mentioned the word "drama" for the reason that had this been a biblical drama, showing the white minister in the case (as the Pharisee) standing and lording about white supremacy and the colored woman who went out weeping as the Publican, a helpful lesson might have been learned. But when we are told that such a thing really happened in a Protestant Church in a no less supposed civilized community than Brooklyn, New York, then we would like to know what kind of bible does this minister teach? And while it is true that we, for years, have had little faith in the white man's religion but such "cracks" as those reported coming from this Episcopal minister, make the case worse than we really thought.

Of course, we all know that colored communicants are not welcome among white congregations. It is our opinion that colored people generally have very, very little faith in the sincerity of the white man's religion so far as the teaching of the bible is concerned, and, therefore, have no particular fancy or interest in worshipping with him. In fact, some of us believe that if the bible is true that either the white people or the colored people will have no pleasure in that place called heaven, for the same spirit which guides one's actions here will also dominate in the spiritual world, wherever that place may be.

NEW YORK HERALD

SEP 24 1929

Ban on Negroes Is Deplored by Bishop Stires

'Indefensible,' He Says, Writing of Announcement by the Rev. W. S. Blackshear

Assures Race of Welcome

He Approves Rector's Advice on Aiding Own Parishes

Bishop Ernest M. Stires, of the Protestant Episcopal Diocese of Long Island, in a letter to James Weldon Johnson, secretary of the National Association for the Advancement of Colored People, has termed as "indefensible" announcements of the Rev. William S. Blackshear that he wanted no more Negro members in his congregation at St. Matthew's Protestant Episcopal Church, Tompkins Avenue and McDonough Street, Brooklyn.

The letter to Mr. Johnson came in response to a message from the association asking Bishop Stires to disavow Mr. Blackshear's announcement that his "parish discourages the attendance or membership in this church" of Negroes.

Defined as Unchristian

Mailed by special delivery from the Stires summer home at Bolton Landing, N. Y., the letter set forth at length the Bishop's personal attitude and that of the Protestant Episcopal Church. The text follows:

"This is to acknowledge your letter of September 18, which was forwarded to me and received a few minutes ago.

"In discussing the most regrettable situation which arose in connection with a reported announcement of the Rev. William S. Blackshear, of St. Matthew's Church, Brooklyn, I desire to say first of all that I believe that the principle and policy which should animate and govern every church is the principle and policy which we believe to have been taught and practiced by our Lord Jesus Christ. Any form of ecclesiastical snobbishness is unchristian.

"Let me say that in my judgment the Rev. Mr. Blackshear would fully agree with this statement. In a letter to me he completely denies excluding colored people from St. Matthew's. He further states that he has assured the colored communicants of St. Matthew's of the most cordial attitude on his part and that of his people; that they are deeply respected and that it is hoped that they will continue to be valued parishioners of St. Matthew's Church.

Suggests Own Parishes

"He further states that he has expressed the hope that other colored people in that section of Brooklyn would connect themselves with one or the other of the excellent parishes composed of their own people. He confesses that he has given this advice for three reasons: that he and his vestry feel that it is desirable to take that stand as a matter of parish policy; that he feels that such a course would strengthen the two colored parishes who need and should have the help of their people, and that he also believes that they would inevitably have a much larger opportunity in such parishes for the fullest use of their abilities in parochial activities.

"I admit that this statement does not entirely avoid the suggestion of drawing a color line, and it is my personal conviction that we must avoid drawing any such line in the House of God or at the Lord's table. All true Christians are members of one family in Christ. In two former parishes I had colored communicants and my relations with them were as close and affectionate as with any members of my parish. I never found it necessary to suggest that I did not desire any more, and in my opinion such an announcement is indefensible. The Rev. Mr. Blackshear knows that this is the Bishop's firm conviction.

Colored Race Welcomed

"In the discussion of the incident to which your letter refers, many persons have suggested that disciplinary action should be taken. The Church, wisely, I think, has never legislated upon such matters of parochial policy, but the moral and spiritual law of the Church is well understood and is as effective as if expressed in canons, and it is that in the church as a whole, in the episcopate, in the ministry, in the membership of its parishes and missions, the members of the colored race are cordially and gratefully welcomed and that no unhappy distinction of whatsoever kind can set them apart from their white brethren in Christ.

"It would, of course, be possible for me to say more, but I trust that what I have said sets forth definitely not only my personal conviction and practice but what I believe to be the spiritual law of the Church and the expression of its sincere affection for the great race of which you are a member.

"Let us do our best to avoid everything which can separate us into unhappy and opposing camps. Let us take care to avoid tactless expressions which are easily misunderstood and cause resentment, but above all let us cultivate truth and justice, sympathy and understanding.

"Very sincerely yours,

"ERNEST MILMORE STIRES."

Sees Repudiation of Stand

Mr. Johnson, in commenting upon Bishop Stires's letter, termed it a repudiation of Mr. Blackshear's position and expressed the hope that the parish would heed the spirit of the message.

"It seems to me," said Mr. Johnson, "that Bishop Stires makes it clear that he personally, and the Protestant Episcopal Church in spirit, most heartily disagree with the stand taken by the pastor and vestry of St. Matthew's. Bishop Stires, so far as his personal feeling and practice are concerned and in his statement of the general policy and attitude of the Church, has repudiated the position of the Rev. Mr. Blackshear and his vestry.

"Colored and white people who take their religion seriously will be indebted to Bishop Stires for his straightforward, unequivocal letter. There is only one hope which it remains to express in behalf of the National Association for the Advancement of Colored People: that is that the parish of St. Matthew will see fit to act officially, in accordance with the spirit and content of Bishop Stires's letter."

The Rev. Mr. Blackshear said yesterday afternoon that he had seen Bishop Stires's letter but he refused to comment upon it or to make any statement regarding his future plans

BROOKLYN CITIZEN

SEP 17 1929

A "JIM CROW" CHURCH

The barring of negroes from St Matthew's Protestant Episcopa Church, at McDonough street and Tompkins avenue, by the Rev William S. Blackshear, can only b explained by the statement that he rector was born and reared in Texas and has all a Southerner's ntolerance. Probably there are very few negroes in the congregation, but in any event no bar against the race should be raised It was against Christian ethics for any minister to take such a stand. It may be added that the reading of the announcement in open meeting, when several negroes were in attendance, was cruel. A young negro woman, it is said, rose with tears in her eyes and left the church, while other members of the race sat silentl ywith bowed heads. If the church does not desire the attendance of negroes, the rector should have notified them personally and in a kindly manner and this, in view of the few who have been worshipping there, he could easily have done. His attitude toward colored men is greatly different from that of other Brooklyn pastors of this and former generations, for instance that of the famous pastor of Plymouth Churchmen Henry Ward Beecher.

NEW YORK TIMES

SEP 25 1929

RACIAL PROBLEMS WORRY CHURCHMEN

42 Sign Statement Admitting 'Guilt and Perplexity' on Blackshear Case.

CONDEMN EXCLUSIVENESS

But Voice Fear That What Brooklyn Pastor Did Openly, Many Others Do Subtly.

Forty-two Protestant ministers of New York and vicinity confess a "general guilt and perplexity" concerning the problem of racial exclusiveness in their churches, according to a release issued yesterday by the Conference of Younger Churchmen, and have affixed their signatures to a statement of that effect.

The action of the Rev. William S. Blackshear in excluding negroes from the Protestant Episcopal Church of St. Matthew, in Brooklyn, has led the forty-two other ministers to "join in condemning the wider and more pervasive attitude of racial exclusiveness, of which this is only one instance," and to admit that "what he and his congregation have done openly many of us have tended to do subtly, though perhaps unconsciously."

"Again and again our missionaries at home and abroad, have been embarrassed by the failure of the churches to make themselves inclusive, although professing a religion which transcends racial barriers," the statement continues.

"While attention is being fastened upon a single instance; we confess a more general guilt and perplexity. If the Church seriously intends to make her congregations spiritual fellowships, she must look squarely at this by no means easy question of rendering it homelike to folk of various races.

"We therefore think it behooves us and our fellow churchmen to reexamine the nature of the religion we claim to be universal, to study the situation in our neighborhoods, and to endeavor to create brotherhoods worthy of the name of Jesus."

The following ministers signed this statement, which was prepared by the Conference of Younger Church men:

George Reid Andrews	Frank C. Foster
Roswell P. Barnes	Lawrence H. French
Robert H. Blackshear	C. Leslie Glenn
Fred R. Brownlee	John B. Hanna
John C. Bennett	H. W. Hopkirk
George A. Buttrick	Walter W. Knight
E. Fay Campbell	Orrin P. Kosmo
Frank Cartwright	Eugene W. Lyman
Samuel McRea Cavert	Arthur P. Moor
L. Cheriabini	Dubois F. Morris
Nelson B. Chester	A. H. McKinney
A. B. Churchman	Reinhold Neibur
Everett R. Clinchy	Charles C. Noble
Russell J. Clinchy	Morgan P. Noyes
John Lewis Clark	Theodore F. Savage
Henry Sloane Coffin	Harold W. Sebenck
Owen V. Davis	Frank V. Slack
Phillips P. Elliott	George W. Stockdal
Alan M. Fairbank	Arthur L. Swift Jr.
Albert Parker Fitch	W. H. Taker
Harry E. Fosdick	Charles C. Webber.

WARNS OF RACE INTOLERANCE

Mgr. O'Keefe Says All Peoples Are Equal at Altar of God.

Addressing a predominantly negro congregation in the St. Charles of Borromeo Roman Catholic Church, 203 West 141st Street, yesterday, Mgr. Thomas O'Keefe said that all races, creeds and colors were equally welcome at that church provided they came in the proper spirit to pay homage to their God. It was Mgr. O'Keefe's first sermon as pastor of St. Charles's church. He served for forty-one years at the Church of St. Benedict the Moor, on West Fifty-third Street.

"Regardless of your color, nationality or creed; whether you are of this parish or another; whether saint or sinner, rich or poor, you are all equal when you kneel at the foot of God's altar," he said. "It makes no difference to God what sphere you have been placed in outside His tabernacle. Here you are all equally worthy and important in His sight.

"As pastor of this church I have but one request to make of you. Cooperate with me. Do not let racial or religious intolerance cause dissension in this church. Here let the great and small feel a common bond in that they are alike in the eyes of their Creator."

Savannah, Ga., News

Tuesday, September 24, 1929

COLORED PEOPLE NORTH

The Morning News is reprinting here an editorial from a Northern newspaper, the Record of Philadelphia, Pa., chiefly because of its frankness, its willingness to admit condition exists which hitherto there has been evidently a tacit conspiracy to conceal. It prints the editorial, also, because it believs that there is no better place in the country for the colored race to live than in the South and because it believes the relations between the white and colored races are constantly improving in this section. Here is the editorial:

The Rev. William S. Blackshear stirred up a lot of things when he calmly announced from the pulpit of his Brooklyn Protestant Episcopal Church that negroes would be barred from membership and would be discouraged from attending the services.

He stirred up protest from many sources.

But he also brought to the surface and exposed the hypocrisy and pretense that have enveloped the status of the negro in the North.

He was accused of having brought his "Jim Crow religion" from Texas, where his home was.

But his accusers neglected to state that the pastor had consulted the church officials before he acted. And these church officials were in full agreement with his views.

As a matter of fact, all the pastor did was to act in public as the whites of the North do in private.

They like to pretend that negroes are granted equality of treatment in the North. But we are fooling no one, least of all the negro himself.

He knows that he cannot buy a good seat in any theater in a Northern city. He knows that he will not be served in any first class restaurant. He knows that he will receive no invitation to private social affairs of whites.

He knows that he cannot hope for advancement beyond a certain low point in any business or industry operated by whites. Social equality is forbidden. That is not such a great hardship. But economic equality is also banned. That hurts.

It may be said that, while all this is true, this bar should not extend to the House of God, in whose eyes all men are equal.

Certain it should not, but it does. It is doubtful if there is a church in any Northern city, the congregation of which is preponderantly white, which encourages negro attendance. It is doubtful if there are any such churches which do not quietly but determinedly discourage it.

The Brooklyn pastor merely said, "Let's have no hypocrisy about this matter."

Unchristian? Certainly. But not in the least unusual. At least there was no pretense or deceit about it, and this frankness may lead to better understanding and fairer dealing with this problem. Pretending that there is no problem involves unnecessary harshness and resentment.

Is that plain enough, clear enough?

What then is to be the solution of the so called race problem? Has the North found any better solution, or moved any farther toward a solution, or reached any greater degree of fairness toward a solution than the South? Evidently it has not. In the very big cities the possibility is that there will be two sets of development, one for the white people and one for the colored people. The growth of Harlem as a negro American city within a city is suggestive of this idea. There is room in Harlem for the development of negro culture, art, ideas in business. But in the smaller Northern cities that solution can hardly be achieved, any more than in the great majority of the cities of the South.

After all, relations between the races are going to improve or deteriorate as wisdom dictates. There must be kindliness, forbearance, quietness, so that wisdom may function. Hypocrisy will not help. Perhaps the Record has done the whole matter a good turn by being so frank about what it finds are the true conditions. At any rate, it is evident that whatever of the problem remains is not confined by any means to the South. And it seems that the spread of the problem geographically has brought about some radical changes in Northern mental attitudes.

Discrimination-1929

PRESIDENT OF GIANT MAIL-ORDER CONCERN SCORES 'RACE' POLICY

Amsterdam News

Notifies New York Credit Manager That Applicants for Ready-Cut Houses Must Be Considered Only as Good or Bad Credit Risks

5-22-29 New York, N.Y.

Within one week after The Amsterdam News exposed an alleged discriminatory practice against Negroes in this section by Sears, Roebuck & Company of Chicago, whose guiding genius is Julius Rosenwald, the noted Jewish philanthropist, that concern took steps to uproot it. This became known Monday upon receipt of a letter, and a copy of a memorandum dated May 7, sent to J. J. O'Connor, head of the credit department of the New York office, from R. E. Wood, president of the concern. Sears, Roebuck & Company is the largest mail-order house in the world.

"If, as claimed in the article, any prospective purchasers are being rejected on account of their color, such policy should be immediately discontinued," Mr. Wood wrote. "Applications for purchase of ready-cut homes should be considered purely and simply on their rating as good or bad credit risks and no discrimination in color should be made," he stated further.

In the letter addressed to the editor of The Amsterdam News, dated May 17, Mr. Wood stated that "the salesman referred to in the article was a new man with the company and evidently not conversant with our policy." Copies of both communications are reproduced in this issue.

Rosenwald Not Responsible.

Upon receipt of the issue of the paper containing the article and a letter from the editor asking that the practice be discontinued, Mr. Rosenwald, who it appears "no longer takes an active interest in the management of the business," turned them over to President Wood.

Publication of the article was not made until after two representatives of The Amsterdam News had called at different times at the New York office, 115 Fifth avenue, to inquire about the building and financing plan of Sears, Roebuck & Company's "Honor Bilt" ready-cut and fitted homes.

Both were told by I. K. Weed, white, one of the salesmen, that while the company would gladly sell building materials to Negroes on a strictly cash basis, that all financing connected with the building would have to be done outside. The order establishing this ruling, he said, came direct from Chicago.

Reconsideration Requested.

Because of Mr. Rosenwald's known philanthropies for the benefit of Negroes all over the United States through the building of schools in the South and Y. M. and Y. W. C. A.'s in large cities, appeal was then made to him to have Sears, Roebuck & Company, of which he is chairman of the board of trustees and the largest individual stockholder, reconsider the discriminatory decision.

The giant mail-order company's home building plan is unusually attractive for the person of average means who owns one or more building lots free and clear, a little cash, and who aspires to own his own home.

HOW THE PLANS WORKS.

For instance: Suppose you own two adjoining lots 25 X 100 each, and desire to build a year 'round house on them. From Sears, Roebuck's homes catalog, containing about 100 different designs ranging in price from about $1,000 to $5,000 you make your selection.

The price quoted in the catalog includes lumber of different kinds, roofing material, doors, windows, medicine cabinet, eaves trough and down spout and paint and varnishes sufficient to complete the house selected. These materials come to you already cut and fitted.

NEW YORK HERALD

SEP 5 1929

Negroes Protest Reputed Slight at Indian Point

Meeting Called Tonight for Students Banned From Pool

A meeting to protest alleged discrimination against Negro students at Indian Point, a summer resort near Peekskill, will be held at 7:30 o'clock tonight at St. Mark's Methodist Episcopal Church, St. Nicholas Avenue and 138th Street. Bills announcing the meeting were distributed through Harlem yesterday.

The gathering, called by the Students' Library Association, is to condemn the refusal of attendants at an Indian Point swimming pool to rent bathing suits to a party of Negro students who visited there three weeks ago. Alderman Fred R. Moore, who will preside at the meeting, said the Negroes were told there were no more suits to rent.

Among those invited to speak are Hamilton Fish, former Assistant Treasurer of the United States; William Green, president of the American Federation of Labor; Hubert T. Delany Negro, Assistant United States Attorney; Cyril M. Philip, Richard B. Moore and the Rev. John W. Robinson, pastor of St. Mark's Church, one of the largest Negro congregations in the city

New York.

It was said that about twenty members of the group of students instructed a lawyer to institute a damage suit against owners of the resort

Color Policy Disavowed--and Knifed

SEARS, ROEBUCK AND CO
EXECUTIVE OFFICES
CHICAGO

Amsterdam News
May 17, 1929.
5-22-29

Mr. William M. Kelley,
Editor-in-Chief,
Amsterdam News,
2293 Seventh Ave.,
New York City.

New York, N.Y.

Dear Mr. Kelley:

Mr. Julius Rosenwald has turned over to me your letter of May 2nd, enclosing a copy of your issue of May 1st, as he no longer takes an active interest in the management of the business.

Attached is a copy of letter which has been written by me to the head of our Credit Department which is self-explanatory.

The salesman referred to in the article was a new man with the company and evidently not conversant with our policy.

As stated to Mr. Rosenwald in your letter, we are quite sure that you "do not ask that special consideration be given to Negroes who desire to purchase our ready-cut homes." This we have not done. We have, however, sold these homes to persons, regardless of race or color, who have measured up to the requirements of the contract. The names given below are a few cases of colored people to whom we have sold ready-cut homes on a credit basis:

Mrs. Georgia A. Phillips,
699 Tiffany Ave.,
Lackawanna, N.Y.

James A. Glover
44 Braddlee St.,
Hyde Park, Mass.

Roland De Casseres,
315 Morris Ave.,
Garwood, N.J.

William Reed,
1217 W. Duval St.,
Jacksonville, Fla.

Very truly yours,

Att.

May 7, 1929.

Mr. J. J. O'Connor:

I attach copy of correspondence from our New York office with an article that appeared in the Amsterdam News of May 1st, complaining about discrimination against colored race.

If, as claimed in the article, any prospective purchasers are being rejected on account of their color, such policy should be immediately discontinued. Applications for purchase of ready-cut homes should be considered purely and simply on their rating as good or bad credit risks and no discrimination in color should be made.

Copy Mr. Wm.H.Kelley (Amsterdam News)

R.E.Wood

Above: Reproduction of a copy of the memorandum sent to Credit Manager here of Sears, Roebuck & Company by the President of the Company, R. E. Wood.

Left: Copy of letter sent to the Editor of The Amsterdam News by Mr. Wood, after Julius Rosenwald, philanthropist, referred charges of discrimination here to him.

Charity or Independence

NOW that Messrs. Julius Rosenwald and R. E. Wood, chairman of the board of trustees and president, respectively, of Sears, Roebuck & Company, have manfully met a situation involving unjust discrimination against Negroes here, we need not become unduly excited over how or where the practice originated in that company. Our assumption, voiced in our issue for May 8, that it was altogether possible that Mr. Rosenwald himself knew nothing of the discriminatory policy in vogue here seems to have been correct, for immediately upon receipt of the article, and a letter asking that the concern give such a policy a little more thought, all he did was to turn the matter over to Mr. Wood, the executive of the company.

REPRESENTATIVES of The Amsterdam News were plainly told that the order withholding from Negroes certain advantages extended to purchasers of ready-cut homes had come direct from Chicago, and we assumed that the president of the company knew of or was responsible for the order. It now appears, however, that the president knew little or nothing about it. The issue of the paper containing the article was published May 1, and copies were sent to the New York office of the company, the main office in Chicago and to Mr. Rosenwald, in care of the company. The letter to Mr. Rosenwald was written the next day, May 2, and it is probable that all these communications arrived in Chicago May 4.

PRESIDENT WOOD acted with dispatch once the matter was brought to his attention for under date of May 7, he wrote the New York credit manager of the company as follows:

If, as claimed in the article, any prospective purchasers are being rejected on account of their color, such policy should be immediately discontinued. Applications for purchase of ready-cut homes should be considered purely and simply on their rating as good or bad credit risks and no discrimination in color should be made.

MEANWHILE, The Amsterdam News appealed to Dr. Moton, James Weldon Johnson of the N. A. A. C. P., Eugene Kinckle Jones of the National Urban League, Channing H. Tobias of the National Council of the Y. M. C. A., Dr. George E. Haynes of the Church Federation, Dr. John Hope of Morehouse College, and James H. Hubert of the New York Urban League, asking that they use their influence with Mr. Rosenwald in an endeavor to cause Sears, Roebuck & Company to see the injustice of drawing a color line in the financing of home-builders. Dr. Moton's chief clerk and Mr. Johnson's secretary acknowledged receipt of the letter, their chiefs being absent at the time. Mr. Hubert replied, in part, as follows:

The Negro has not many real friends in this country. We should therefore be careful lest we jeopardize the friendship of those who are in position to be of so great a help. I somehow fear lest publicity of that kind may have that result. Not that Mr. Rosenwald himself might be influenced, but others who are less sold on the need for aid in our direction might tend to look askance.

WE DISAGREE WITH MR. HUBERT

The building and ownership of a home is not a charitable or philanthropic proposition. Sears, Roebuck & Company is not a branch of the Salvation Army. In order to increase the sale of their ready-cut homes, plumbing and heating supplies and other homefurnishings, the company saw fit to finance persons who desire to own their own homes. The company makes its own terms; the customer must meet them in order to avail himself of their benefits—a business proposition no more smacking of charity than the sale or purchase of stocks and bonds.

THE AMSTERDAM NEWS is more interested in seeing the Negro become economically independent than it is in seeing him perpetuated as a fit subject for charity and philanthropy. Much as we may need the latter at the present time, we may as well face the fact now that economical independence and philanthropy do not go hand in hand, and unless philanthropy is used as an aid to economical independence it in time becomes a curse—an albatross hung around the neck of its victim, and preventing him from ever becoming really independent.

SOMETIMES, it appears that certain of our leaders are more interested in perpetuating a system which makes the Negro a chronic subject for charity and philanthropy than they are in seeing him become economically independent. Sometimes it appears that they do not want to see the so-called race problem solved at all. Sometimes we incline to the belief that philanthropy for the Negro has already served its purpose, but we may be wrong. We are convinced, however, that home ownership is an aid to economical independence, and that the Sears, Roebuck plan of home financing is one of the best plans available.—W. M. K.

11 NEGROES ATTEND BLACKSHEAR SERVICE

Pastor Avoids Direct Mention of Race — Six Detectives at Brooklyn Church.

"I took special care to avoid making any reference to negroes in my sermon," the Rev. William St. John Blackshear, rector of St. Matthew's Protestant Episcopal Church, McDonough Street and Tompkins Avenue, Brooklyn, told reporters after the morning service yesterday. Last week he announced that he discouraged the attendance of negroes at his church.

Eleven negroes attended the service. Lieutenant Joseph Scheidler and six detectives of the Gates Avenue station were present to prevent any demonstration.

In his sermon the Rev. Mr. Blackshear cited several incidents in the life of Christ to justify his action in discouraging the attendance of negroes. "Although Christ preached love for all," he said, "there were times when even Christ refused the company of certain people." He then related the story of the man from whom Christ exorcised a devil but whom He refused to accept as a disciple.

The general theme of the sermon was that a man should have "the courage of his convictions." The title was "Christ, the Creative Warrior," and the text was from St. Luke 22:36: "Then said He unto them, but now, he that hath a purse let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one." The sword, the Rev. Mr. Blackshear said, symbolizes truth and courage.

"We also must stand by the convictions of our conscience and what we believe to be right."

He went on to say that every one should follow his own race in matters of religion, and that no one has the right to intrude one's self upon another socially, as in church affairs, outside of religious services.

"In the middle of the service two negroes walked ostentatiously down the centre aisle to seats in the front of the church. A detective slipped into a seat behind them.

After the service the negroes gathered in front of the church. The one negro woman present, Mrs. Emmy Hadley of 469 Tompkins Avenue, said that she was not a member of the church, but had attended the services during the past six Sundays. "I live near this church," she said, "and will not walk to any other."

T. A. P. Morton of 12 Utica Avenue, one of the negroes present, said he had attended the service to see if any active measures would be taken to bar negroes.

Discrimination—1929

New York.

NEW YORK TIMES

SEP 26 1929

Pastor Ready to Defend His Ban on Negroes As Episcopal Diocese Launches Conference

Special to The New York Times.

EAST HAMPTON, L. I., Sept. 25.—It seemed certain tonight, at the opening of the three-day conference of the clergy of the Episcopal Diocese of Long Island, that the convention would have to deal with the racial problem in the church.

The Rev. William S. Blackshear, who brought up the problem recently by publicly discouraging attendance of negroes in the Church of St. Matthew in Brooklyn, where he is pastor, said tonight that he is prepared to defend his position on the question.

"While I am prepared to defend my stand," he declared, "I will not discuss the subject at the conference unless it is brought up officially."

Three negro delegates to the convention were certain that the question would come up officially.

"The subject is liable to spill over at any time," said the Rev. Egbert A. Craig, negro pastor of St. Cyprian's Church in Brooklyn.

The Rev. George F. Miller of St Augustine's Church, Brooklyn, and the Rev. William S. McKinney of St Stephen's Church, Jamaica, agreed.

They were asked if they were preparing to call for discussion on the subject during the conference.

"We will not comment on it unless it is brought up by Mr. Blackshear," they said.

Bishop Stires, in the opening address, made no mention of the racial subject. In his talk on "Why We Are Here" he compared the ministers with commissioned officers in a military unit.

"We come here as Christian soldiers to receive the Divine command," he said. "We come to report to God, to give thanks, to rejoice and to renew our commissions. We are here to be of that company that gives itself completely, consecratedly and unselfishly to win victory for the King."

One of the chief topics of discussion at the conference will have to do with increasing church membership.

SUN

BINGHAMTON, N. Y.

SEP 24 1929

AN ECCLESIASTICAL COLOR LINE

(Reprinted by the Endicott Bulletin from The New York World)

The story of the rector in Brooklyn who notified his congregation last Sunday morning that he wished to discourage the attendance or membership of negroes in his church calls vividly to mind the parable of the Good Samaritan.

But in this case we cannot visualize the rector, Reverend Mr. Blackshear, as the Samaritan. Rather he is like the priest and the Levite, who, when they saw a man in need of succor, found it more agreeable to pass by on the other side.

If the church were a purely social organization its right to fix its membership on the basis of class might be conceded, but in an institution which follows the teachings of the Carpenter, who sometimes sat at meat with publicans and sinners, class, caste and race are supposed to disappear in the presence of the Lord.

By debarring negro worshippers from his congregation Mr. Blackshear has drawn the color line more rigidly than it is drawn in many churches of his own denomination in the Black Belt of the South.

We wonder if he expects the line to be drawn also in the Great Beyond.

NEW YORK SUN

SEP 25 1929

RECTOR IS FIRM ON NEGRO STAND

Ready to Defend Exclusion Policy at Conference.

42 MINISTERS PROTEST ACTION

Sign Statement Sent to 350 by Younger Churchmen.

The Rev. William St. John Blackshear, rector of the Protestant Episcopal Church of St. Matthew, Brooklyn, about whom much criticism concerning racial prejudice has centered recently, said today he is prepared to defend his policy at a three-day conference of the clergy of the diocese of Long Island, starting today at Easthampton, L. I.

On September 15 Mr. Blackshear read a bulletin to his congregation, which included several negroes, stating that the future attendance and membership of negroes in his church would be discouraged, due to the fact that two negro churches of the same denomination in the neighborhood needed the support of the negroes.

About 170 Episcopal clergymen are expected to attend the conference, at which Bishop Ernest M. Stires will preside. Of the 350 Protestant ministers in New York to whom a statement condemning Mr. Blackshear's action was sent forty-two of them expressed opposition to Mr. Blackshear's attitude. The statement was sent out by the Conference of Younger Churchmen.

Signed Protest.

Among the signers were the Revs. Dr. Harry Emerson Fosdick, pastor of the Riverside Church; Dr. George A. Buttrick, pastor of the Madison Avenue Presbyterian Church; Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches of Christ in America; Russell J. Clinchy, assistant pastor of Broadway Tabernacle; Dr. Henry Sloane Coffin, president of Union Theological Seminary; Dr. Albert Parker Fitch, pastor of the Park Avenue Presbyterian Church; Dr. Eugene W. Lyman, professor of religious philosophy, Union Theological Seminary; Morgan P. Noyes, pastor of the First Presbyterian Church of Brooklyn; George Reid Andrews, Roswell P. Barnes, Robert H. Blackshear, Fred R. Brownlee, John C. Bennett, E. Fay Campbell, Frank Cartwright, L. Cherubini, Nelson B. Chester, A. B. Churchman, Everett R. Clinchy, John Lewis Clark, Owen V. Davis, Phillips P. Elliott, Alan M. Fairbank, Frank C. Foster, Lawrence H. French, C. Leslie Glenn, John B. Hanna, H. W. Hopkirk, Walter W. Knight, Orrin P. Kosmo, Arthur P. Moor, Dubois F. Morris, A. H. McKinney, Reinhold Neibuhr, Charles C. Noble, Theodore F. Savage, Harold W. Schenck, Frank V. Slack, George W. Stockdale, Arthur L. Swift, Jr., W. H. Tinker and Charles C. Webber.

See General Guilt.

"We join," read the statement, after referring to criticism of Mr. Blackshear, "In condemning the wider and more pervasive attitude of racial exclusiveness of which this is only one instance. What he and his congregation have done openly many of us have tended to do subtly, though perhaps unconsciously.

"Again and again our missionaries at home and abroad have been embarrassed by the failure of churches to make themselves inclusive, although professing a religion which transcends racial barriers.

"While attention is being fastened upon a single instance we confess a more general guilt and perplexity. If the Church seriously intends to make her congregations spiritual fellowships she must look squarely at this by no means easy question by rendering it homelike to folk of various races.

"We therefore think it behooves us and our fellow churchmen to reexamine the nature of the religion we claim to be universal, to study the situation in our own neighborhoods and to endeavor to create brotherhoods worthy of the name of Jesus."

Blackshear Loyal to Bishop.

"I have nothing to say concerning Bishop Stires's letter to the National Association for the Advancement of Colored People," said Mr. Blackshear, who reiterated his contention that segration of the races in church was for the benefit of each. "I am very loyal to the Bishop and respect him greatly. It was Bishop Stires who brought me into the clergy."

Bishop Stires's letter expressed regret that an apparent controversy had resulted from Mr. Blackshear's action.

Speaking at a luncheon of the campaign committee of the Brooklyn Young Republican Club at the Brooklyn Chamber of Commerce yesterday, Charles H. Tuttle, United States Attorney, voiced a protest against caste or racial prejudice.

DR. HAYNES FOR EQUALITY.

Says That Is Policy of Federal Council of Churches.

"The pressure of prejudice under which the negro people in America labor comes to its most acute expression whenever a Christian church closes its doors against them," said Dr. George E. Haynes, secretary of the commission on the church and race relations of the Federal Council of Churches, in an address last night at a mass meeting in the Nazarene (colored) Congregational Church, Grand Avenue and Lefferts Place, Brooklyn.

"The recent action of a Brooklyn clergyman," said Dr. Haynes, "in excluding negroes from his parish, requesting them to go elsewhere and in defending his action by a statement that his church is a white church, should be repudiated as in no sense representative of the ideal and policy of the Christian Church. This pastor makes the lame excuse that there are negro churches for negroes to attend. In this free country every person has a right to decide for himself the question of where and how he worships God, and no minister has any right to decide that for him."

GAZETTE

TRENTON, N. J.

SEP 18 1929

For White Folks Only

The action of the Rev. William S. Blackshear, rector of a Brooklyn church, in announcing from his pulpit that Negro attendance at the church would not be permitted was quite an extraordinary performance. It is doubtful if the course followed by the rector can be reconciled with any of the principles of Christianity as they were expounded by the First Christian. It is altogether unlikely, however, that the rector will even pretend that in closing his church to worship by men and women of the Negro race he has any justification other than that which may have its origin in racial prejudice.

CHURCH HEADS ACT IN BLACKSHEAR CASE

Federal Council Orders Inquiry on Relation of White and Negro Communicants.

The recent action of the Rev. William St. John Blackshear, Brooklyn Protestant Episcopal clergyman, in

discouraging negro membership and attendance at his church, led the administrative committee of the Federal Council of the Churches of Christ in America yesterday to direct its Race Relations Commission to undertake an immediate study of the interracial question. It will report its findings at the annual meeting of the executive committee Dec. 4 to 6 at Chicago.

The resolution did not mention the Blackshear incident, but said that "in view of the widespread discussion on the relation of white and negro members in the same churches and in view of the fundamental questions of principle involved affecting all races," a thorough study of the question should be started at once.

It is understood that inside the committee room the discussion of the Blackshear case waxed warm at times, some strongly condemning the clergyman's action. The discussion lasted for more than two hours. Mr. Blackshear was not present. Forty members of the administrative committee attended the meeting. A large majority were white, but negro churches were represented.

One group in the committee insisted that the Blackshear incident and others of like character were symptomatic of a condition that needed a definite remedy, but first of all a thorough analysis to determine what that remedy should be. They succeeded in steering the committee clear of naming any particular case and obtained approval of the order for an investigation of the racial problem.

The resolution read:

"In view of the widespread discussion of the relation of white and negro members in the same churches and in view of the fundamental questions of principle involved affecting all races, the Commission on the Church and Race Relations is hereby requested to study the whole problem thoroughly and to prepare a report for submission to the annual meeting of the executive committee of the council."

The Race Relations Commission has fourteen members, about half of whom are negroes. It is headed by the Rev. Charles N. Lathrop of New York, social service secretary of the National Council of the Protestant Episcopal Church.

Bishop James Cannon Jr., militant dry leader, offered a resolution that the administrative committee "record its high appreciation" of President Hoover's declared intention of prohibition enforcement in the District of Columbia. The committee unanimously adopted the resolution, copies of which will be sent to President Hoover, to Vice President Curtis and to the Speaker of the House of Representatives. The Bishop insisted that the resolution should be mailed last night, as he wanted the President to get it before Monday.

KLAN VISITS CHURCH TO KEEP OUT NEGROES

One of 25 at Blackshear Service Says They Intended to Bar 100 Expected There.

RECTOR UNAWARE OF MOVE

He Did Not Invite Klansmen—Repeats Stand, Declaring Critics Have Backbones of Jellyfish.

About twenty-five Ku Klux Klansmen, not in regalia, attended the regular Sunday morning service yesterday at the Protestant Episcopal Church of St. Matthew, Tompkins Avenue and McDonough Street, and heard the rector of the church, the Rev. William St. John Blackshear reiterate his policy, expressed originally in his church bulletin of Sept. 15, of discouraging negroes from attending his church and encouraging them to attend near-by churches for negroes.

The rector was unaware of the presence of the Klansmen until informed of it at the close of the service.

"I know nothing about why they came," he said. "They are most certainly not here by my invitation. I do not need their services in the conduct of my church affairs. If any negroes, or any others, come to my church, they will be treated just like anybody else, and I will not tolerate any discourtesy."

Some of the members of the Klan admitted that they were on hand of their own volition and without the knowledge of Mr. Blackshear.

"We heard," said one, "that a delegation of over a hundred negroes from New England were coming this morning to attend the service at St. Matthew's, and we are here to see that they don't get in. We are going to help keep this a white man's church."

The Rev. Mr. Blackshear said he had heard of the possible visit of a delegation of negroes.

"They would have been ushered to seats just like any one else," he said, "but my sermon would have been unchanged. They would have seen that merely by the presence of a number of them they could not in any way overawe me or keep me from expressing my true sentiments."

The topic of Mr. Blackshear's sermon yesterday was "Sticking to It," and his text was the thirteenth verse of the sixth chapter of Paul's letter to the Ephesians, "Having done all to stand."

"From many of the pulpits of New York I have been criticized for expressing my convictions," he declared. "But my critics have judged me entirely without hearing my side of the case. In condemning me they are mere 'blowing with the wind,' following the line of least resistance, and in doing so they are showing that they have the backbones of jellyfish.

"I have never tried, nor shall I ever try, to deny the kingdom of God to any man. In fact, I solicit your aid for the colored parish of St. Cyprian's at Bond and Bergen Streets. I am as interested that negroes shall have everything that the Church can offer them as I am that white people shall, and in the past I have always assisted them when possible. And I shall continue to take an interest in their welfare. But I maintain that it is the best policy for me to discourage their attendance at St. Matthew's and guide them into the work of the parishes of their own people."

CARDINAL OPPOSES EXCLUSION OF NEGRO

Pastor of Church of St. Benedict the Moor Makes Public Letter Prelate Sent to Him.

REPLIES TO COLORED GROUP

Mgr. O'Keefe Explains Again Mgr. Belford, Who Favors Ban, Is Not Under Direction of Cardinal.

The National Association for the Advancement of Colored People was informed officially yesterday that Cardinal Hayes was opposed to the declaration made recently by Mgr. John L. Belford, pastor of the Roman Catholic Church of the Nativity, Brooklyn, that if negroes became numerous in his church they would be excluded.

Mgr. Belford made this announcement in The Nativity Mentor, his parish monthly, approving the stand taken by the Rev. William St. John Blacksheer, who "discouraged" negroes attending St. Matthews Protestant Episcopal Church, of which he is rector.

The Cardinal received a letter on Oct. 8 from the association, the headquarters of which are at 69 Fifth Avenue, asking whether he approved of the announcement of Mgr. Belford. It was pointed out immediately at Catholic headquarters that Mgr. Belford was not under the direction of Cardinal Hayes, but the Right Rev. Thomas E. Molloy, Bishop of Brooklyn.

The Cardinal, who was to sail for Rome in a few days, gave the letter to Mgr. Thomas M. O'Keefe, of Irish parentage, who for the last forty-one years has been pastor of the Colored Roman Catholic Church of St. Benedict the Moor, 342 West Fifty-third Street, directing him to make the official reply.

Mgr. O'Keefe, who just a month ago was transferred by the Cardinal to the pastorate of the Church of St. Charles Borromeo, 214 West 141st Street, now largely colored, sent a letter answering in detail the questions the association had asked Cardinal Hayes. That organization, however, wroe again asking for the sentiments of the prelate. Just before sailing for Rome, which was last Monday midnight, Cardinal Hayes sent this letter to Mgr. O'Keefe:

'Cardinal's Residence,
452 Madison Avenue,
New York City.

Mgr. Thomas M. O'Keefe,
211 W. 141st St., New York City.

My Dear Mgr. O'Keefe:

It appears that from a letter of Oct. 14 from Mr. Walter White, acting secretary of the National Association for the Advancement of Colored People, that your letter of Oct. 10 was not entirely satisfactory. So I directed you to write and state the position of the Church, which is a fixed and settled one.

Please assure Mr. White that you wrote on Oct. 10 with my knowledge, consent and approval.

Sincerely yours in Christ,

P. CARDINAL HAYES,
Archbishop of New York.

October 15, 1929.

The replies made by Mgr. O'Keefe and approved by Cardinal Hayes to the four issues raised by the association were as follows:

"As 'one swallow does not make a Summer,' so one priest does not stand for the Catholic priesthood. In this case Mgr. Belford is 'solus in Israel.' You must remember you cannot get any large body of people together without finding some who differ radically from the others, and you are lucky if there is only one.

"He [Mgr. Belford] is not a New York pastor. He belongs to Brooklyn. Let him follow out his threat and see what would happen to him. Every Catholic Church is wide open for any one who wishes to enter it for devotional purposes. Of course parishes are established for the sake of order, and the people in the neighborhood are supposed to make use of the church nearest to which they live. Missionary churches set up for any particular work may take in members from near or far; but a Catholic who for any special reason may desire to attend occasionally a church miles from his home may do so without let or hindrance.

"We had believed as you did that no Catholic priest would give out such sentiments, and you may be sure that your resentment at their expression is not a bit more positive than ours and that our grief over the incident is deep and wil lbe lasting.

"His [Mgr. Belford's] publication in this case does not represent the attitude nor the spirit of the Catholic Church. It is the very opposite not only of that attitude and spirit but of the very doctrine of the Catholic Church.

"The Church's attitude in this matter may be divided into two parts.

"(a) The Church's attitude (universal) toward the negro.

"He is a brother in Christ. The Church has the same duties toward him as toward any other member of the human race; and he has the same rights and privileges in the Church as any one else.

"(b) The Church's attitude toward the Brooklyn incident.

"This concerns the local Bishop. He will act only after he has studied the situation thoroughly. The Catholic Church is often accused of being slow, and she is where there is no crying need for speed. She finds the principle safe which says, 'Festina lente' (Make haste slowly)."

Mr. White in commenting last evening upon the Cardinal Hayes-Mgr. O'Keefe letter pointed out that the Cardinal is the second high church dignitary to repudiate the expression of race prejudice "from a lesser dignitary," the first repudiation having been made by the Right Rev. Ernest M. Stires, Protestant Episcopal Bishop of Long Island, who is the ecclesiastical superior of Mr. Blackshear.

"It seems plain that clergymen who speak as did the Rev. William S. Blackshear and Mgr. John L. Belford do not truly represent their respective faiths or churches," said Mr. White.

NEWARK, N. J.

SEP 23 1929

Negroes and the Church

To the Editor of the NEWS:

Sir—According to the newspapers, Rev. William S. Blackshear, a native of Texas and rector of the Protestant Episcopal Church of St. Matthew, Brooklyn, made last Sunday a statement to this effect: "St. Matthew's Church doesn't want the negro's money. We have a couple of negro members, but we don't want any more."

It is alleged the statement was made in explanation of the following bulletin posted in the church: "Negroes: The Episcopal Church provides churches for negroes. Several of these churches are within easy reach of this locality. They are in need of the loyal support of all true negro churchmen. Therefore, the rector of this parish discourages the attendance of membership in this church of the members of that race."

It is unfortunate that Mr. Blackshear has seen fit to drag the color quetion into the House of the Lord. The road away from brotherly love and true brotherhood is being blocked little by little, and agents of God should lend a hand in the blocking rather than do things to open the road.

The following two gems of Scripture might well be recommended to Mr. Blackshear:

"Have we not all one Father? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?"—Mal. ii, 10.

"Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body."—Hebrews xiii, 3.

Jim Crow has spread his wings and covered many of life's activities, but so sure as God reigns, the wicked bird is flying to a fall when he attempts to spread his wings over Christianity.

WILLIAM H. MAXWELL.

Newark, September 19.

Discrimination - 1929

New York

THE AMERICAN CHRISTIAN CHURCH AND THE RACE PROBLEM

Christian Recorder

10-17-29

Much has been written concerning the recent remark of Rector Blackshear in the St. Matthews Protestant Episcopal Church of Brooklyn, New York in which he is reported to have said, "We don't want the Negroes in this church and it is the policy of this parish to discourage Negroes from membership here. Let them go to their own churches; we do not need them, or want them."

Philadelphia Pa.

The young rector came from Texas where this policy had been accepted by general consent. The sentiment he expressed would be thought prfectly orthodox by millions upon millions of southern white Christian people and perhaps 90 per cent. of the white ministers of the South would subscribe to it. They perhaps never heard any objection to it, and in all their training for the Christian ministry they were trained to believe that there must be separation in churches.

When such a statement as that of Mr. Blackshear is made in an enlightened community it becomes at once repulsive because it shows how far we are from the ideal of Jesus Christ. The fact is, that the American Christian Church is crucifying Jesus everyday upon a cross of racial prejudice. The American Christian church so-called has defied color and made the white man God. It is the psychological support for a civilization which is graduálly dragging Jesus into the dust, indeed, laying Him again in the tomb. For a great many of our American Christians Jesus is only a philosopher who taught an impossible theory of human brotherhood. They do not expect to carry out this theory in their daily lives, their business, their social life, their politics, or even in their own church life.

For another great mass of American Christians Jesus is simply a mystic name by which to charm people into heaven. By some reflection upon their nervous system, they come into what they call an experience of conversion which carries with it the salvation of their soul in the heaven hereafter They have no idea whatever of carrying out the teachings of Jesus in the larger ethical sense. Their only concern is that through him they will be saved and get into heaven.

There is another group that looks upon Jesus with very much the same feeling. They worship Him as a fetish, as an idol. The fears of a future life weigh heavily upon them and by uttering certain prayers to Jesus Christ they feel that they will be relieved of these fears and enter into the heavenly rest.

There are such a few today in our American civilization who have grasped the real significance of the spiritual and moral revolution which Jesus Christ came to bring. The harmony of humanity which He came to set up here on earth; the brotherhood of man which He taught are the only radical outgrowths of the fatherhood of God, but these are the real leaders of our Christian life, the prophets of the better day to come when such narrow-minded interpreters of Jesus Christ as Blackshear will be forgotten.

Christian Recorder 10-17-29

Philadelphia Pa.

NEW YORK EVENING TELEGRAM & MAIL

SEP 24 1929

It Seems to M

by

HEYWOOD BROUN

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I FIND myself forced into the unfamiliar role of defending a denomination. Many have hailed the ban placed upon Negroes by the rector of St. Matthew's with cynical relish. They seem to feel that the Episcopal Church is nothing more than a chowder and marching club. And it is true that men having authority do much to give substance to this accusation. I read the newspaper report of a sermon delivered by the Rev. Dr. Jeffrey Jennings, who deplores the stand taken by Mr. Blackshear.

"I feel that he has made a grave mistake in the way he handled the situation," says this gracious clergyman, "and that had he first conferred with our dear, big-hearted Bishop Stires, as the Prayer Book suggests, he would not have made this social error."

A social error forsooth! Men and women come to church asking for the bread of Christ, and the priest hands them a color line. Can it be that to some minds this monstrous betrayal is no more than a question of etiquette? Why consult Bishop Stires? Why not refer the question to Emily Post? Should he ask them in?

Are You There?

INDEED, a conference with Bishop Stires would seem a somewhat barren expedition, for, according to the papers, "The Right Rev. Ernest M. Stires, Episcopal Bishop of Long Island, said on the telephone last night from his summer home at Brookhill Farm that nothing regarding the exclusion incident had come to his attention." It seems to me that the Right Rev. Ernest M. Stires stands in grave need of an attention caller. Lacking such assistance, I fear the good Bishop runs a grave risk of being left out in the rain some night.

And it may be that young Mr. Blackshear is not deserving of all the blame. This opinion is expressed by Lynde Denig, who writes:—

"Do you think that you and others are giving the Rev. William S. Blackshear, of St. Matthew's Church, Brooklyn, a fair break? Evidently he is honest, tactless and openly class-conscious. When he said that Negroes were not wanted in his congregation he laid his cards on the pulpit instead of concealing them in the ample white wings of his cotta—a reckless thing to do, no doubt, but commendably direct. And surely a direct statement of policy in these days of smirking diplomacy should not be discouraged. After all, Mr. Blackshear is only trying to make his parish safe for the aristocracy. Is there any essential difference between a church largely given over to reserved pews and a reserved church?

Keeping Out of the Red.

"PRESUMABLY Mr. Blackshear is a realist, aiming at success for himself and St. Matthew's. Presumably, too, he is located in a neighborhood confronted by a color problem. If a white congregation is to prosper and expand under his guidance, if the treasurer's report is to be kept out of the red, the church must be a place where one is certain of meeting the right people. Morals may be concealed, but color and manners are inevitably evident.

"No doubt Mr. Blackshear has enjoyed the mellow light of St. Bartholomew's; likewise he may have thrilled to the spacious grandeur of St. Thomas'. Then, glancing at the pleasing occupants of nearby pews, he observed no pigmentation more alarming than sun-tan on a pretty neck.

"If Mr. Blackshear's vision of success is safely within the range of a country club president or a Rotary booster, why complain? He is, at least, an honest executive for an institution that, finding the wind from heaven too slack to fill its spiritual sails, has installed the high-powered engine of big business. Note Bishop Manning and his go-getter drives for Cathedral funds.

"Incidentally, the Cathedral borders on Harlem's Black Belt. What would happen if an army of Negroes should assemble behind a brass band and, to the tune of 'Onward, Christian Soldiers,' storm Morningside Heights intent on making the Cathedral their church home?

"Would Bishop Manning thank God or call for Commissioner Whalen?"

A Clear Voice Speaks.

BUT I prefer to remember that the Rev. Lorin Bradford Young, assistant at the Church of the Holy Trinity, in Brooklyn, stood in his pulpit last Sunday and said, "The church that excludes Negroes excludes Christ. Exclusive Christianity is no Christianity. A white man's church is not a church of Christ."

There's life in the old Church yet.

REBUKING A RECTOR.

An unexpected and somewhat surprising result of the announcement of an Episcopalian rector in Brooklyn barring Negroes from his church, was the public reprobation of his declaration made in speech and in print. There was nothing surprising about the sentiments expressed by the Rev. William S. Blackshear rector of St. Matthew's Church, except that he was a trifle brutal and coarse in his manner of proclaiming them. Evidently his work at Harvard and Oxford universities had not ameliorated his earlier training in Texas, of which state he is a native son. Nor does his study of theology at the Virginia Theological Seminary seem to have helped to remove the asperities of racial prejudice. At any rate he was unnecessarily vulgar and crude in his declaration that St. Matthew's "did not want Negro money nor Negro members."

Probably it was this crudity and roughness that offended the public sense of decency and prompted the editorial rebukes administered by most of the dailies and the indignant letters from numerous writers. The World recalled the parable of the Good Samaritan, but could not visualize the rector as the Samaritan, but rather as the priest and the Levite who passed by on the other side. The Brooklyn Eagle thought that "ordinary consideration, to say nothing of Christianity should have restrained this rector's utterances and spared the feelings of the colored people," while the Evening Telegram settled the whole matter by treating the church as a social club.

Individuals were just as outspoken in rebuking the action of this Brooklyn rector. A brother priest at Greenport, L. I., denied that the Church "indorses the segregation of people; she permits, but does not uphold this custom." A woman cautioned the rector that before he can keep his church white, as he proclaimed his intention of doing, "he will have to be quite sure that none but the white frequent it, and this he will never achieve by scrutinizing their complexion." Another Episcopalian, who read of the Texan's ukase more in sorrow than in anger, cited several Episcopalian churches with which he had been connected where "the color line was simply not recognized," and thought that Mr. Blackshear should go back to Texas.

Despite several efforts to get an authoritative expression from the bishop as to the rector's action, it was announced that he would take no official action, carefully washing his hands of the matter as has been the habit of most bishops, since a certain Roman official adopted that method of avoiding awkward issues. This attitude of the Long Island bishop recalls a story attributed to another bishop, who presides over a neighboring diocese and frequently goes abroad. This visiting prelate while in London gained quite a reputation, as a raconteur of funny stories based on his experience with the colored priests he had met. In one of these stories the prelate told of a colored missionary preacher, who on introducing the bishop to his congregation, referred to him as "a sounding brass and a tinkling cymbal." This story was supposed to illustrate the ignorance of the backwoods missionary, but he may have inadvertently hit the mark.

Sounding brass and tinkling cymbals appear to prevail over common concepts of Christianity, pure and undefiled, so far as the Church's attitude on race prejudice is concerned, although there are a saving leaven of its adherents whose precept and practice are in harmony.

BROOKLYN STANDARD UNION
OCT 18 1929

Mgr. Belford Doubts Views On Negro Are Cardinal's

Points to Threat in Letter From Manhattan Priest

"Cardinal Hayes is a gentleman. He speaks and writes like one and would never have expressed himself in that way."

This was the comment made today by Mgr. John L. Belford, pastor of the R. C. Church of the Nativity, on the statement written by Mgr. Thomas M. O'Keefe, with the approval of Cardinal Hayes, regarding the negro exclusion campaign started by the Rev. William S. Blackshear and in effect approved by Mgr. Belford.

The monsignor referred especially to one sentence in Mgr. O'Keefe's written statement in which he said:

"Let him follow out his threat and see what would happen to him."

Cardinal's Approval Claimed

Cardinal Hayes sailed for Europe on Wednesday but before leaving it was stated to-day, he gave to Mgr. O'Keefe his idea for an answer to Mgr. Belford, who had lined up with the Rev. William S. Blackshear in asserting that the negroes in his parish should attend the negro churches established especially for them.

"As 'one swallow does not make a summer,' so one priest does not stand for the Catholic priesthood," was the beginning of the statement from Manhattan. "In this case Mgr. Belford is 'Solus in Israel.' You must remember you cannot get any large body of people together without finding some who differ radically from the others, and you are lucky if there is only one.

Mgr. Belford is not a New York pastor. He belongs to Brooklyn. Let him follow out his threat and see what would happen to him. Every Catholic Church is wide open for any one who wishes to enter it for devotional purposes.

"Of course parishes are established for the sake of order and the people in the neighborhood are supposed to make use of the church nearest to which they live. We had believed as you did that no Catholic priest would give out such sentiment, and you may be sure that your resentment at their expression is not a bit more positive than ours and that our grief over the incident is deep and will be lasting."

Spoke Only for Himself.

Replying to this to-day, Mgr. Belford asserted that he was not speaking for the Catholic church as a whole or even for the diocese but simply for himself and his parish.

"In my parish there are peculiar circumstances, similar to those faced by Mr. Blackshear," said Mgr. Belford in reply. "Within 250 feet of the this church there is a church for Catholic negroes. There they have every service the Catholic Church conducts. Moreover there is ample room in their church for all of their people who wish to attend, whereas frequently in our church many of the parishioners have to stand at every service. If they had no church or it was not large enough, we would welcome them, despite our crowded conditions.

"Our people do not want the negroes in their church, in their homes or in their neighborhood. The decent negroes want their own church. That is why they provided place of worship for themselves."

BROOKLYN EAGLE
OCT 1 1929

CADMAN RETURNING ON MAJESTIC RAPS BLACKSHEAR STAND

Radio Pastor Declares Ban on Negroes Wrong — Other Notables Aboard.

Dr. S. Parkes Cadman, pastor of the Central Congregational Church of Brooklyn and first minister in America to preach each Sunday over the radio, returned today from Geneva where he attended several religious conferences. He came from Europe on board the White Star liner Majestic.

"The house of God is for prayer, and praying is independent of race or creed," Dr. Cadman said in commenting upon the action of Rev. William S. Blackshear of St. Matthew's Episcopal Church, in barring Negroes from his congregation. "I, myself, would never turn from my church any one who cared to come to it for service or prayer."

Gave Sermon in Geneva.

On Sunday, Sept. 1, prior to his departure for the United States, Dr. Cadman preached a sermon at the famous Geneva Cathedral where John Calvin, one of the founders of the Protestant faith, carried on his ministry. "The congregation numbered more than 5,000, and was the first time the great church has been filled in years, I am told," said Dr. Cadman.

Francois Pulaski, descendant of Gen. Casimir Pulaski, who fought in the American Army during the Revolution, was also on board. He comes here to attend the 150th anniversary of the Battle of Savannah which is to be observed in Savannah and Washington.

Prince and Princess Matchabelli of New York and Rome were also on the ship. The Princess comes to play the role of Madonna in the coming production of "The Miracle."

Also on the liner were Mr. and Mrs. Ralph Pulitzer Jr., returning from their honeymoon; former Dock Commissioner R. A. C. Smith, Mrs. Smith and Dr. Frank E. Miller, Martin Vogel, New York attorney; Mrs. Vogel and their son, Martin Jr.; Mrs. Jay Gould, Mr. and Mrs. Murray Guggenheim, Judge Antonio de Bustamente of the Permanent Court of International Justice, his daughter and his son, and Elisha Walker, New York banker, and Mrs. Walker.

Discrimination - 1929

New York.

NEW YORK
NEWS

SEP 18 1929

COLOR LINE IN THE PULPIT

It is Sunday morning at the Protestant Episcopal church of St. Matthew, at McDonough st. and Tompkins ave., Brooklyn. The new rector, the Rev. William S. Blackshear, a native of Texas, has an announcement to make. According to one member of the congregation:

The Rev. Wm. S. Blackshear

"He said he wanted to direct special attention to a paragraph in the church bulletin about Negroes. Then he said, 'St. Matthew's church doesn't want the Niggers' money. We have a couple of Nigger members, but we don't want any more.'"

At this point, according to the narrator, Emeline Munt, colored, one young colored woman began to weep, and left the church hurriedly. An old colored man bowed his head until the service was over, then went out quickly.

The Rev. Mr. Blackshear denies that he used the word "Nigger," but admits he spoke firmly against accepting any more colored members, and explains that there are four colored churches in Brooklyn, and that the policy of the Episcopal church is to separate the races. (It might be added that most colored persons prefer church congregations of their own.)

The paragraph in the St. Matthew's church bulletin referred to was headed "Negroes," and reads as follows:

"The Episcopal church provides churches for Negroes. Several of these churches are within easy reach of this locality. They are in need of the loyal support of all true Negro churchmen. Therefore, the rector of this parish discourages the attendance or membership in this church of the members of that race."

In the fourteenth chapter of St. Luke is related the following parable by Jesus, Who, after 2,000 years, is still worshiped in most Christian churches:

"Then said he unto him, A certain man made a great supper, and bade many:

"And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

"And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground and I must needs go and see it: I pray thee have me excused.

"And another said, I have married a wife, and therefore I cannot come.

"So that servant came and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city and bring in hither the poor, and the maimed, and the halt, and the blind.

"And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

"And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

"For I say unto you, That none of those men which were bidden shall taste of my supper."

NEW YORK WORLD

1 8 1929

NEGROES PROTEST POLICY OF RECTOR

Society Calls on Vestrymen for Position of Church

PASTOR EXPLAINS STAND

No Negroes Expelled, He Says; New Members Not Encouraged

Characterizing the Rev. Mr. William S. Blackshear's announcement that Negroes would in the future be "discouraged" from joining his church, St. Matthew's Protestant Episcopal of Brooklyn, as "Jim Crow Christianity," James Weldon Johnson, Secretary of the National Association for the Advancement of Colored People, yesterday wrote to the church's Board of Vestrymen asking if the board supported its minister in his attitude.

This letter was followed by a telegram demanding that the Board ask the resignation of Mr. Blackshear as one "unfit to be the titular and spiritual leader of a Christian church."

Howard D. Joost, senior warden of the church and a Vice President of the Kings County Trust Company, would make no comment on the situation and said that any statement must come from the rector.

The latter pointed out that no Negroes had been expelled from his church, as Mr. Johnson's letter indicated, and said that none would be. He reiterated his statement that they would not be encouraged to join, and said that he took the stand as much for the good of the Negroes as for the good of his church.

"We understand that there are several Negro communicants of your church who have been members for a number of years and who have contributed to the support of the church," Mr. Johnson wrote to the vestrymen. "For them to be publicly and insultingly expelled for no other reason than their color is not only contrary to the teachings of the founder of Christianity, but is a gross violation of ordinary justice and common decency and courtesy."

Disavowal Is Asked

The letter said such Negroes had a legal property right in the church and added if Mr. Blackshear's attitude had not the support of the vestrymen "we are sure you will see that it is your public duty to disavow it. If it has your sanction, well, God help you!"

The Rev. Dr. H. H. Proctor, Negro pastor of Nazarene Congregational Church, said that although Mr. Blackshear "might be following the lead of a decadent type of traditional Christianity, he seems never to have heard of Jesus. If any man of any race could not enter my church, I would leave it.

"Mr. Blackshear seems to judge men according to the color of their hids rather than the quality of their hearts," he added. "This is rank heresy and crass materialism."

Mr. Blackshear expressed indignation that his announcement of the church's future policy should have apparently branded him as "an enemy of the Negro."

"I flatter myself that I am as much the friend of the Negro as any man," he said. "In addition, I think that I know a good deal about what is to their best interest, having been born and bred in the South and having studied the question at some length. Negroes should join Negro churches where their latent powers of leadership and executive ability can be exercised. It is no help to a Negro to take an inferior position in a white organization.

"In addition it is an undeniable fact that in large cities a church is either white or black. It cannot be both for long. When the Negroes start coming in any numbers the whites are driven out. This is obviously not fair to the white people, whose church it is. I intend to protect the integrity of my church.

"The idea that I have driven any Negroes out of the church is ridiculous. Those few colored people now members are as welcome as anyone else."

NEW YORK TIMES

SEP 18 1929

MINISTER DEFENDS BARRING OF NEGROES

Brooklyn Rector Insists He Has Right to Keep St. Matthew's a White Church.

VIGOROUS PROTESTS MADE

James Weldon Johnson Asks Vestry to Disavow Action and Demand Blackshear Resignation.

Replying to a vehement protest yesterday by the National Association for the Advancement of Colored People against his announcement on Sunday that he intended to discourage negroes from attending his church, the Rev. William S. Blackshear, rector of St. Matthew's Protestant Episcopal Church, McDonough Street and Tompkins Avenue, Brooklyn, said last night that he had acted "as a friend of the negro race."

"As a friend of the negro race," he said, "I do not wish to take away support from the two churches for colored people in this neighborhood. Furthermore, in these congregations negroes can develop their power of leadership, whereas in white congregations they are bound to be subdued. Finally, I believe that I have the right to maintain the integrity of my church as a white church, despite the fact that there is a fast-growing colored community in this neighborhood."

James Weldon Johnson, secretary of the National Association for the Advancement of Colored People, sent a telegram asking the vestry of the church to demand the resignation of Mr. Blackshear. He preceded the telegram with a letter asking the vestry to disavow the pastor's action.

Howard B. Joost, senior warden of the church, declined to comment on the letter, saying that the church officials had left the entire matter in the hands of their rector. Mr. Blackshear had said that he had the sanction of the vestry in making his announcement.

Commenting upon the announcement, Mr. Johnson said: "It is regrettable that such an action as this of the Rev. Mr. Blackshear must follow the engagement by a Northern congregation of a Texas clergyman. The brand of Christianity which establishes the 'Jim Crow' line in

churches is a laughing stock to all civilized people. The Rev. Mr. Blackshear fits in badly with the enlightened attitude here in the North."

Representative Hamilton Fish Jr. also condemned the action of Mr. Blackshear. "It is inconceivable," he said, "that any Episcopal congregation north of the Mason and Dixon line should permit such bigotry and intolerance to be transported into the Borough of Brooklyn, noted for its famous divines, such as Henry Ward Beecher and Dr. S. Parkes Cadman of our time, who have consistently preached the cause of humanity and brotherhood.

"This is not a case simply for the negroes themselves. Protest should come from every Protestant and Catholic who believes in and practices the Christian faith. Abraham Lincoln would turn in his grave if public opinion north of the Mason and Dixon line should uphold this un-Christian, un-American and unparalleled action of a Protestant clergyman."

The Rev. Dr. H. H. Proctor, negro pastor of the Nazarene Congregational Church in Brooklyn, announced that he would preach a sermon Sunday night condemning the action of Mr. Blackshear.

The Rev. Dr. Frederick M. Gordon, executive secretary of the Brooklyn Federation of Churches, himself a native of Virginia, said: "The federation draws no color line. Ministers should have no racial prejudices."

NEW YORK HERALD

SEP 19 1929

Decry Church Color Line

Comments on the Action of St. Matthew's Rector

To the New York Herald Tribune:

I have read with increasing indignation the reported assertion of the rector of St. Matthew's, Brooklyn, that in barring Negroes from his cure he "upholds the policy of the Episcopal Church." The great Communion which we serve has given her priests no authority to bring our prejudices to her altar. In the name of the glorious Christ who died for all men and of the great Diocese of Long Island in which I am accounted a brother priest, I fraternally but emphatically repudiate the rightness of this statement.

My unworthy hands have had the holy privilege of offering at the altar of God's Church "the body and blood of Christ" to many a kneeling colored communicant, and to my brother priests it has always been a glorious privilege.

I dare assert without fear of contradiction that there is not another altar in all the Diocese of Long Island—from the Cathedral in Garden City to the last church at the eastern end of the island—where colored people living within the bounds of the parish may not come for confirmation, communion and worship. May God grant that this will ever be so and that St. Matthew's Church live up to her obligations.

It is not true that our Church indorses the segregation of people; she permits, but does not uphold, this custom. The Diocese of Long Island has congregations of different races, but she has never authorized any priest to deny the privilege of the parish altar to a communicant in good standing within the bounds of that parish.

GEORGE D. ASHLEY.

Holy Trinity Rectory, Greenport, L. I., Sept. 17, 1929.

To the New York Herald Tribune:

Each of us has his or her own idea of what constitutes a "white man," and we would, most of us at least, be highly indignant at the very suggestion that our definition had reference to anything superficial, anything physical, even—anything, in fact, save the inner life, the soul, of that "white man," and its natural manifestation in "the daily round, the common task."

Yet a pastor, supposedly a man of intelligence, of ability, of natural thinking faculties, can dare to proclaim publicly that "his church is a white church, and he will keep it a white church"! Before he can keep his church white he will have to be quite sure that none but the white frequent it, and this he will never achieve by scrutinizing their complexions.

HELEN M. FOWLES.

New York, Sept. 17, 1929.

To the New York Herald Tribune:

I have read this morning in the Herald Tribune, more in sorrow than in anger, about the ukase of the rector of St. Matthew's Church. I have been connected with several Protestant Episcopal churches and have never failed to notice, and have been proud to see, that the color line simply was not recognized. In the eyes of Episcopalians, I wonder how Mr. Burleigh, for instance, of St. George's, sitting among and singing with a white choir, compares with this intemperate, intolerant rector. I think he had better go back to Texas.

EPISCOPALIAN.

New York, Sept. 17, 1929.

NEW YORK EVE POST

SEP 17 1929

JUST RECTOR, URGE BANNED NEGROES

Association for Advancement Acts in Behalf of Race Barred From Church

The National Association for the Advancement of Colored People announced today it will ask the vestry of St Matthew's Protestant Episcopal Church, Brooklyn, to dismiss the Rev. William S. Blackshear, rector, who announced at services last Sunday that negro parishioners were not wanted.

"This is a pathetic exhibition of alleged Christianity," said James Weldon Johnson, secretary of the association. "It is unfortunate that action of this type should follow the engagement, by a Northern church, of a Texan clergyman who fits badly into the enlightened attitude on these matters in the North.

"Simply from the point of view of human decency it is outrageous to expel people who have been loyal church members and have contributed funds to the church.

"The National Association for the Advancement of Colored People will ask the vestry of the church if the statement of the rector reflects its own policy. If it does not, we shall ask that his services be dispensed with. If they back up the rector—well, that would make that brand of Christianity a laughing stock to all humane and decent people."

The Rev. Mr. Blackshear's formal announcement, made during the service last Sunday, caused a young negro woman to arise from her pew and hurry out with tears in her eyes. Three other negroes, attending the service, sat silently with bowed heads.

The church bulletin, read from the pulpit, said:

"The Episcopal Church provides churches for negroes. Several of these churches are within easy reach of this locality. They are in need of the loyal support of all true negro churchmen. Therefore, the rector of this parish discourages the attendance or membership in this church of members of that race."

From the Rev. L. C. Dade, rector of St. Barnabas's Protestant Episcopal Church, near by, came the following comment:

"Mr. Blackshear has indicated his attitude toward the colored churchman on previous occasions. I believe churches should be open to and free for all peoples and races, just as Jesus Christ loved all races and showed prejudice toward none."

The Rev. Mr. Blackshear asserted Sunday that he had the vestry of the church behind his policy. Nevertheless the senior warden, Howard D. Joost, declared he would rather not express an opinion on the proceedings.

Bishop Ernest M. Stires is out of town and could not be reached for comment.

NEW YORK SUN

SEP 17 1929

ASSERTS RIGHT TO BAR NEGROES

Brooklyn Rector Points to Episcopal Church Policy.

BISHOP DISCLAIMS AUTHORITY

Says Question of Race Is for Each Parish to Decide.

Church policy, not racial prejudice, was given by the Rev. William S. Blackshear, rector of St. Matthew's Protestant Episcopal Church, McDonough street and Tompkins avenue, Brooklyn, today as his reason for not desiring negro members in his church.

At last Sunday's service Mr. Blackshear read this paragraph from the church bulletin:

"The Episcopal Church provides churches for negroes. Several of these churches are within easy reach of this locality. They are in need of the loyal support of all true negro churchmen. Therefore, the rector of this parish discourages the attendance or membership in this church of the members of that race."

Four Negroes Present.

There were four negroes at the service Sunday, and when the rector read the paragraph from the church bulletin one young negro woman arose and left. There are a few negro members of St. Matthew's who Mr. Blackshear said might remain if they desired. Mr. Blackshear said the policy in barring negroes from the church had been indorsed by the vestry of the church. Howard D. Joost, senior warden, said he did not care to express an opinion on the subject.

"It is the policy of the Episcopal Church to allow each parish to decide the question of race for itself," the Right Rev. Ernest M. Stires, bishop of the diocese of Long Island, said. "The church has no fixed policy. We have many negro churches that are successful. Whether or not white people and black shall be in the same parish is up to that parish to decide."

Bishop Stires added that Mr. Blackshear was acting within his rights if that policy was approved by the vestry.

Mr. Blackshear was installed as rector of St. Matthew's Church on June 23, 1929, succeeding the Rev. Frederic W. Norris. He studied theology in the Virginia Theological Seminary. As captain of Company H, 360th Infantry, he participated in the St. Mihiel drive and was cited for conspicuous bravery.

Will Write to Vestry.

James Weldon Johnson, secretary of the National Association for the Advancement of Colored People, said today:

"The brand of Christianity that establishes the 'Jim Crow' line in churches is a laughing stock to all civilized people."

Mr. Johnson said that he intended to write to the vestrymen of St. Matthew's, asking them to rescind Mr. Blackshear's ruling.

"That sort of thing is bad enough in Mississippi," he said, "and in social clubs it is contemptible, but when it comes to a church in the North, it is repugnant to the feelings of the community. If the vestrymen of the church do not repudiate the utterances and actions of their pastor they condemn themselves before public opinion."

NEW YORK GRAPHIC

SEP 18 1929

Rector's Negro Ban Meets Disapproval

The dictum of a clergyman that Negroes would not be tolerated in St. Matthew's Brooklyn Episcopal Church unleased a storm of criticism today that threatens to sweep the Rev. William S. Blackshear, the pastor who made the statement into a bitter dispute.

Starting with the heated reproach of James Weldon Johnson, secretary of the Association for the Advancement of Colored People, who branded the rector's stand as "Jim Crow Christianity," many other protests were made.

While refusing to criticize Rev Blackshear, on the ground that each parish is permitted to decide its own policy, Bishop Sires of the Episcopal diocese of Long Island sprang warmly to the defense of the Negro race.

Discrimination—1929

New York.

NEW YORK HERALD

SEP 29 1929

Church and Color

More Comments on the Attitude of the Rector of St. Matthew's, Brooklyn

To the New York Herald Tribune:

As a member of the Episcopal Church and as a Virginian, I vigorously denounce and protest against the attitude of the Rev. William S. Blackshear in discouraging Negroes from attending the church of which he is the rector. It does not appear that he comprehends the Episcopal Church, which has ever emphasized the all-embracing Fatherhood of God. How does he dare exclude any human need gauged by one's color?

It is to be hoped that the Bishop of the diocese may repudiate the unjustifiable action of Mr. Blackshear, that all men may know he does not voice the real spirit or teaching of the Episcopal Church.

ELIZABETH CLAGETT.

Garden City, L. I., Sept. 19, 1929.

To the New York Herald Tribune:

From all the accounts I have seen, the Rev. Mr. Blackshear has not refused to allow colored persons to attend the divine services held in St. Matthew's Church, nor has he refused them—if they are so entitled by the Canons of the Episcopal Church—the privilege of the Communion rail, but has only expressed the preference of his congregation, as represented by its vestry, the duly elected governing body, to restrict its membership to the white race.

There is certainly nothing un-Christianlike in one choosing one's associates, and as in a well organized parish, there are necessarily social activities in which all members are expected to engage, it would seem that the vestry was wise and well within its rights in its endeavor to prevent in advance embarrassment to any member of the congregation, white or colored.

It hardly seems probable that the critics of Mr. Blackshear's action are as ready or as anxious as their heat would indicate to accept as social equals, and take into their homes as such the colored race they are so anxious to have Mr. Blackshear take into his church.

A FRIEND OF BOTH RACES.

New York, Sept. 26, 1929.

To the New York Herald Tribune:

One of the pleasantest memories of youthful days when I was a communicant at the Episcopal Church of the Advent in Boston is that of an aged colored woman who used invariably to sit in one of the front pews, rain or shine, and who by her devoutness and the evident sweetness of her character made the atmosphere of the church more beautiful to those near her. Her gentle reverence was in perfect accord with the devotions of her fellow-worshipers, and there was no sign that any one in that white congregation felt any disinclination to sit beside this humble child of God.

The atmosphere of that church was a precursor of the heavenly state "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." What do these words of Paul's mean, I wonder, to the minister who draws a color line in his congregation? It would seem that such an one lacked the spiritual illumination to understand that heaven is not a place, but a state of consciousness, to be attained on earth if at all. One who sees the color of a fellow-worshiper's skin more clearly than he sees a brother's need has not gone very far toward that kind of consciousness.

Probably most Episcopalians expect some day to go to heaven. What are the white-skinned ones going to do when they find the black-skinned singing beside them in the celestial choir—perhaps doing it better than they do themselves! We read in the Book of Revelation: "And they sung a new song, saying: 'Thou . . . hast redeemed us out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests; and we shall reign on the earth.'" It will be a tough experience for these exclusive white folk when they have to watch whites and blacks together reigning on earth! Yet these people think they believe the Bible.

ELMA DAME.

New York, Sept. 23, 1929.

To the New York Herald Tribune:

In reference to the St. Matthew's Church, Brooklyn, racial affair, it seems to me that a common sense view of the matter would be to blame not the Rev. Mr. Blackshear but the imperfect condition of this sorry world in which the full application of Christian principles is still a difficult matter. Are we ready, for instance, for complete disarmament, and would not clergymen who advocated it be denounced as cranks? Christ drew no color line when He bade us love our neighbor as ourselves, but I venture to think that many of those who have criticized Mr. Blackshear would be sorely peeved if a colored family moved into the apartment overhead or bought the house next door.

We are as far from the millennium in social affairs as we are in government. It is our duty to strive for the ideal, but meanwhile we might as well be honest with ourselves in criticizing this incident. Mr. Blackshear is at least honest and courageous, however unwise he may have been in his way of handling the matter, or shall we say, untactful. It is a question after all, of what is at present practical.

S. A. T.

New York, Sept. 23, 1929.

To the New York Herald Tribune:

It is with pleasure and relief that I find letters to your valued paper condemning the Brooklyn clergyman who made the announcement from his pulpit some days ago that colored people would be no longer welcome to attend services in his church. Such a stand by one who is supposed to be representing Christianity is almost unbelievable. Should numbers necessitate, a portion of a church might be set aside for colored persons, but it seems outrageous that well behave persons of the colored race or any other race should not be allowed to worship God and learn to follow Christ's teachings and how to obtain His blessings for their lives in any Christian church. Christ's sermon on Pharisees seems quite applicable.

B. S. DAVENPORT.

New York, Sept. 23, 1929.

To the New York Herald Tribune:

The Rev. Mr. Blackshear, the Brooklyn pastor, who bans Negroes from his church, is running true to the Southern policy which has pursued the Negro at every turn of the way. The Southern church has never made any attempt to Christianize the Negro in its midst, but has tabooed the Negro's Christianity, held him up as a religious joke, and in some instances objected to people of other sections coming south to Christianize the Negro. Mr. Blackshear, a Texan, is attempting to establish in New York the attitude of Texas toward colored people.

A white Christianity is no Christianity at all. A church established to minister to whites alone to the exclusion of all dark races is not a church but a social club built upon a mistaken idea of the real value of the skin of its members. If the Episcopal Church has a policy that permits this, the church needs to change it if it desires to be considered Christian. This ban on Negro worshipers has gone beyond that small Brooklyn parish and fastened itself upon the entire white Christianity in its operation toward other groups. If the attitude of Mr. Blackshear is the attitude of the white church, spoken or silently acquiesced in, then the white church has failed and is doing injury to the cause of Christianity.

Colored people of a true sense of manly worth and personal devotion to God would spurn Mr. Blackshear and his vestry and prefer communing with God out under the great blue canopy rather than sit in that church though lined with gold and decorated with diamonds while the spirit of the church is as it is.

WILLIAM A. BYRD.

Minister First Community Church.

Jersey City, N. J., Sept. 23, 1929.

To the New York Herald Tribune:

I wonder if the rector of St. Matthew's had hailed from Maine instead of Texas would there have been all this hue and cry? I am inclined to believe that it is just another good chance to get in a few digs. Jealousy is, after all, the root of all evil, and certain prominent men have decided to drag in Abe Lincoln and the Mason and Dixon line. Why does a whole section have to be condemned for the action of one man? The Lord has said He would do His own judging, and who are all these people to say whether that man is right or wrong? Is there one among them all who is so perfect that he can afford to judge another man's action when that man is doing what he thinks is right?

INTERESTED.

New York, Sept. 24, 1929.

To the New York Herald Tribune:

I am a layman and have been reading very carefully the articles about the Rev. William S. Blackshear, rector of St. Matthew's Episcopal Church of Brooklyn. It is with great sorrow that I have found only fifty-three clergymen condemning the color line in churches.

The men who have chosen to dedicate their lives to the service of God should follow in His footsteps, teaching as He taught and serving as He served all men. Read Jesus's last command to his disciples in the Gospel according to St. Matthew, "go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost.' . . . "Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway even unto the end of the world. Amen.'

Layman or priest, if we carry out this last commandment we create a spirit of brotherly love and well may we pray, "Thy will be done on earth as it is in heaven."

JAMES C. DUDLEY.

New York, Sept. 26, 1929.

NEW YORK MIRROR

DEC 14 [illegible]

Colored Girl in Co-Ed Frat Stirs Syracuse University

(Special Dispatch to the Daily Mirror.)

SYRACUSE, Dec. 13.—Defying efforts of the national organization as well as those of individual members of outside chapters to force them to expel from their roster a colored student whom they initiated two years ago, co-ed members of Pi Lambda Theta, professional pedagogical society of Syracuse University, today declared they would rather face expulsion charges than to take the step.

The controversy between the Syracuse chapter and national headquarters was brought to a crux when it was discovered the co-eds had initiated Edythe Dorsey, a colored student, who was graduated with high honors last June.

Individual members, principally from the Southern chapters, have declared they will resign rather than belong to the same society with the colored graduate.

Faculty members joined the Hill co-eds today in declaring the rest of the fraternity may withdraw from membership, but that they would make no discrimination in race or color in selcting their members and that they would never vote the expulsion of Miss Dorsey.

Discrimination - 1929

New York

NEW YORK HERALD

SEP 27 1929

Blackshear Defends Color Line In Church at Diocese Meeting

~~Negro~~ Controversy Overshadows Announcement of Marriage Clinics, and Attack on Scout and "Y" Camps as "Pagan"

By a Staff Correspondent

EAST HAMPTON, L. I., Sept. 28.—The Rev. William St. John Blackshear, of St. Matthews, Protestant Espiscopal Church, Brooklyn, who declared from his pulpit two weeks ago that he would discourage Negroes attendance at his church and membership in his congregation, reiterated his stand here today in a written statement, in which he set forth at length six reasons that led him to adopt his policy of race segregation. He is attending the annual conference of the Episcopal clergy of the Long Island Diocese.

Thus the race question which the Rev. Mr. Blackshear's action has aroused made its way into the conference despite the efforts of Bishop Ernest M. Stires, head of the diocese and others to keep it out of official convention business. It is expected to lead to much discussion, because a group of the younger and more radical clergy plan to request the conference to press Mr. Blackshear for an official explanation.

Throughout the day and evening, however, elder and more conservative delegates exerted their influence to keep the discussion of Mr. Blackshear's policy under cover, and it is generally believed that success has crowned their efforts to the extent that public discussion of it will be curtailed and may not take place at all. There is a possibility, however, that it will come up in conference tomorrow.

A new policy of the convention in establishing marriage clinics for young couples was announced today and also that of establishing a summer camp for boys to offset the "pagan influences" of Boy Scout and Young Men's Christian Association camps.

The clinic for newly married couples of the diocese to help them with problems of domestic matters will be started at once, according to the announcement. The first experimental station will be at Calvary Church, in Bushwick Avenue, Brooklyn, of which the Rev William Brown is rector.

The proposal was made by Dr. Arthur J. Charles, chairman of the Board of Christian Social Service under which the work will be directed. It is in line with the general policy of the Episcopal Church to enter into the practical field as well as the spiritual. An expert will be engaged to direct the work, which will be based on a scientific attitude. Other churches of the diocese will take up the work later.

At every point modern economic and social conditions will be given careful consideration. Only ways and means which have produced results under such conditions will be included.

"Due regard," said Dr. Charles, "will be accorded physical, emotional, mental and spiritual aspects, though no effort will be made to differentiate sharply between them. The project will be carried on through the medium of study classes and every rector will be requested to appoint a committee and organize classes."

There has been much informal discussion here concerning Mr. Blackshear, and some criticism of his appearance in white trousers and light coat, in contrast to the clerical garb of the other ministers.

In respect to the race question, the consensus among the clergy is that Mr Blackshear "used poor tact." One rector called the policy "terrible."

Resents "Commotion in Press"

Mr. Blackshear's statement follows:

"Due to the unfortunate publicity and commotion in the press upon a matter that I deemed strictly of parochial concern, and due to the misrepresentation of my policy and the motives underlying it, I feel it necessary, in justice to myself, my vestry and my congregation to make a clear statement of the facts in the case in writing, having been repeatedly misquoted when I spoke.

"There appeared in my bulletin September 15 the following notice: The Episcopal Church provided churches for Negroes. Several of these churches are within easy reach of this locality. They are in need of the loyal support of all true Negro churchmen, therefore the rector of this parish discourages the attendance or membership in this church of members of that race.'

"This was read at morning prayer and the following verbal statement added to the reading: 'We have several Negro families in this parish. They are loyal in their support of the parish, for which we are grateful, each of them have received a letter from me prior to this publication upon my policy and know that this notice does not apply to them, but governs the policy of the parish in the future. They are aware of my ideas upon the support due the churches for their own race, but know that they are welcome here. All reports contrary to this statement are in error. The notice sets forth the reason in brief for the policy we expect to follow. I use the word 'discourage': I mean for it to have its plain meaning as I understand the word in the English language.

"I did not say that I barred the Negroes. I did not presume to think that I or my vestry could excommunicate one even if we so desired, which we most certainly do not. Neither does it state that I would refuse to receive a Negro as a member of my church. My bishop can bear me out in the fact that I have prepared and presented several of this race for confirmation with no thought of refusing to do so. I have never in the course of my ministry refused my services as minister to any man, woman or child of whatsoever color, status or race, and I never intend to so refuse, but if I conscientiously believe that a Negro can develop better in churches provided for him than he can in a white parish, and I fail to state to him my conviction; if I am willing to give one the second best when I am convinced there is a better way for him, I am false to my trust. Therefore the policy expressed in my bulletin is that which will be followed in my cure of souls.

"The following are the reasons for that policy:

"1. I feel it my duty to maintain the integrity of my parish.

"2. I wish to advance the kingdom of God among the Negro race and I hold that is best accomplished by his own agencies. For this purpose the church maintains Negro churches. Therefore, when I accept a Negro as a member of my parish I consider I am not co-operating with what I believe is the policy of the Protesant Episcopal Church. It has been denied that such is the policy of the General Church. But when an appeal for funds for their work is made, it is made not upon the basis that, located at such and such a place, but on the the grounds that it is for the benefit of the Negro. Every well informed churchman is cognizant that in Japan and China and Brazil the church aims at raising up a native ministry and establishing a native episcopate and all know that we have had and now have Negro bishops and priests especially for work among the Negroes. If this does not constitute a policy, then the word has lost its connotation. I wish to encourage the establishment and growth of these churches among the Negroes, that they, too, may have the gospel preached unto them.

"More Sympathy in Own Church"

"3. The Negro ministers in charge of these parishes are men of culture, refinement and education, therefore, the Negro can obtain from them in these respects as much as a white clergyman can give them, plus that added degree of sympathy and understanding which is natural to expect among people of the same race.

"4. I am one of those who yet believes that patriotism and loyalty to one's country is a virtue and not a perversion. I believe that the same virtue ought to be manifested toward one's family and one's own race. I, therefore, long to see the Negro develop a race pride. Such a commendable loyalty, I believe, is the road of progress and advancement for them in all avenues of life. My theory (and it is not a novelty) for the solution of our race problem is a 'parallel civilization' for all races, especially so in a nation where two races so distinct as are the Negro and the white man, live side by side in such large numbers, such a parallel civilization seems to be the very law of nature.

"5. Every man has a perfect right to his own opinion as to what is the solution for our race problems, but when one conscientiously seeks to better a condition or solve a problem he must face facts. Now the fact is no matter what your theory or mine may be, that a Negro member of a white congregation has not the full scope for development of his parochial life that is offered to him in a congregation composed of his own race. Therefore I feel it my duty to do all in my power to encourage his alliance with Negro bodies.

"Could Lead Their Own Race"

"6. As a rule it is also true that the very Negroes who prefer to attend a white church are the type that could and probably would become leaders in a Negro congregation, thus aiding the cause of Christ among their race and developing their own powers of leadership.

"Now, if these are my honest convictions on the subject, and they are, and I fail to tell them to my brothers in Christ, the Negroes, when they seek membership in my parish; if I do not, in other words, discourage attendance and membership by them in a white parish, and encourage them to seek a nearby Negro one, I am culpable in my trust and stewardship. Remembering therefore the words of St. Paul to the Romans (14:12) 'So then every one of us shall give account of himself to God,' I proceed without fear of what man may think to advise my brother as to his good in general and for his soul's welfare in particular."

Severe condemnation of summer camps was made at the morning session by Rev. Henry Mesier, who said the solution to offset "pagan" influences was by establishment of a summer camp for Episcopal boys of Long Island. He urged the diocese to take over Camp Galahad, now operated by Grace Church, Jamaica, Queens, of which Mr. Mesier is rector.

"Summer camps have been very rapidly commercialized," he said. "It is now a big business. It is a distinct profession, and there is entering into it the spirit of competition and advertisement.

"Each camp gives emphasis to the latest fad, a careful pandering to the spirit of amusement and of sport, to the pagan spirit, now so rampant, to the viewpoint and outlook of the physical alone.

"It is time that the Church should realize that her parish boys and girls are to be subjected every year to these intensive pagan influences, utterly devoid and separated from her church services and life. The counselors are chosen for their athletic ability and proficiency to teach swimming and toe dancing than for character.

"Send your choir boy to the Boy Scout camp and he returns rugged and strong, with a knowledge of how to tie new knots but also with a new view of Sunday. Sunday he has learned as the day for outdoor tramps and hikes.

"Send him to a Y. M. C. A. camp and he returns having seen for several weeks its camouflage of religion and its decided commercialization,, or to find its every leader and counselor distinctly antagonistic to the Church and to deny its priest God and to destroy his faith."

Bishop Hugh L. Burleson, of South Dakota, spoke on "Missions," urging the clergy to pay more attention to this field of endeavor. The convention participated in a round-table discussion on the fall canvass work, headed by Suffragan Bishop J. J. Blair Larned.

Negro Waiters Place Ban on Texas Minister

William H. Bryant of 1372 Bergen street, in an interview with a representative of the Amsterdam News last week told a story of the Rev. William S. Blackshear, white rector of St. Matthew's P. E. Church, being refused service by Negro waiters.

The Rev. Mr. Blackshear is the rector who placed the ban on Negroes becoming members of his church.

According to Mr. Bryant, the white rector dines in the restaurant of a big apartment house on Bergen street near New York avenue. He came there Sunday and a waiter declined to serve him. He appealed to the head waiter, who is also a Negro, and the latter sustained the waiter. The Rev. Mr. Blackshear appealed to the management, which is white, and they also sustained the waiters and head waiter. The rector and his party of five then made their exit.

CALLS IT "SOCIAL ERROR."

Dr. Jennings Predicts Color Line Will Vanish in Distant Future.

"As a former member of old St. Matthew's Church, having been baptized there as a child some forty odd years ago, I regret exceedingly the action of my brother clergyman in his recent public utterance against our colored brethren," the Rev. Dr. Jeffrey Jennings, rector of the Protestant Episcopal Church of the Atonement, Seventeenth Street, near Fifth Avenue, Brooklyn, declared in his sermon at the church yesterday morning.

"I feel that he has made a grave mistake in the way he handled the situation," he continued, "and that, had he first conferred with our dear, big-hearted Bishop Stires, as the

prayer book suggests, he would not have made this social error. If my knowledge of Episcopal law is correct, he cannot legally prohibit a colored person who is a communicant of the church from receiving communion at St. Matthew's altar rail.

"Jesus Christ certainly never was interested in the color of a man's skin. Jesus was always interested in a man's heart, his thoughts and his actions. Modern society does not square with the teachings of Christ. The world has not progressed thus far. But as a prophet, looking into the future, I predict that some day in the years to come the color line will be done away with, the social barrier will fall, and as 'God has made of one blood all the nations of men for to dwell on the face of the whole earth,' so the doctrine of the brotherhood of man, as preached by the Saviour, shall make of one race all nations of men to dwell on the face of the whole earth.

KATZ SCORES SNOBBISHNESS.

Likens Rich Who Shun Poor to Pastor Who Bars Negroes.

The Rev. Dr. Jacob Katz, rabbi of Montefiore Congregation, Hewitt and Macy Places, the Bronx, in his sermon yesterday morning had this to say:

"The difference between the minister who told his colored neighbors that they were not wanted in his church and the Jew who leaves his old synagogue and neighborhood because his poor brothers have moved to that locality is only a matter of degree. Not wanting to be with those who are lower on the social ladder even in the house of God is the element in common to those who do not want to be their brother's keeper. What one has done by word of mouth the other has performed by the act of removal. Some flimsy excuse may be found on behalf of the whites who do not want to be worshiping alongside of their colored neighbors, but what justification can we have on behalf of those who have grown opulent and think they have grown too big to be worshiping in the same synagogue with their poorer brothers.

"To bring of the first fruit of the land as an offering upon the altar was the first commandment given to the children of Israel upon entering the promised land. And here we are in a land full of promise for the ethical, cultural and inter-racial development, in a land where the first fruits that we can offer upon the altar of American life is the real neighborly contact between those of a higher and lower level of economic standard and cultural status."

SAYS NO CHRISTIAN WOULD BAR NEGRO

But Dr. Reisner Believes the Race Will Thrive Best in Its Own Churches.

HAS ONE IN HIS PULPIT

Declares Many White Congregations Do Less Than a Negro Methodist One With a Heroic Pastor.

No Christian would refuse any negro the privilege of worshiping in his church, but "even negro leaders believe that their people will thrive best in their own churches," according to the Rev. Dr. Christian F. Reisner, pastor of Chelsea Methodist Church, Fort Washington Avenue and 178th Street, who made that assertion in his sermon on "Negroes and the Church" last night.

"The attitude of the Brooklyn rector who barred the negroes from his church has doubtless been distorted by emphasizing the negative rather than the positive side," he said. "Even negro leaders believe that their people will thrive best in their own churches rather than to have a minority of white attending their churches, and vice versa. But no Christian will refuse any negro the privilege of enjoying any church privilege; they are as certainly members of God's family as are the Chinese or Indians.

"We proudly elect one with the latter blood in him to be Vice President of the United States, and he would certainly not be proud of the uncivilized Indians who remain so if unchristianized. We expect entirely too much of the negroes. No race in all history has progressed as rapidly when we recognize that they were so recently slaves and then received so little help after being freed. It is a shame the way the debauched life of Harlem is played up by so many current plays and newspaper stories. Some people might conclude that sin predominated there.

"One colored Methodist church in that region with a heroic and scholarly pastor, the Rev. J. W. Robinson, D. D., has a budget of $1,000 a week which they meet regularly. And there are fifteen or twenty similar-sized churches with ethical teaching and service programs that would shame many white churches. One of the brainiest men ever graduated from Boston University School of Theology was coal black of face, and today he is training dozens of young preachers at Gammon Theological Seminary, Atlanta, Ga. I am delighted to have in my pulpit this evening a cultured negro lawyer, the son of an Episcopal Bishop—Delaney, who is the Republican nominee for Congressman form this district.

"Some day all kinds of publications will publish good things about negroes as well as about others. How many of them are serving humbly amid every temptation with honesty and humility! The vast majority of them prefer to keep to themselves and see no profit in crowding among the whites merely to prove their equality.

"Negro churches should be encouraged and sustained, for they can train their own people and provide an appropriate religious background better than can any one else."

SAINT MATTHEW, NORDIC

The Rev. William S. Blackshear, rector of St. Matthew's Episcopal church in Brooklyn has preached his sermon. He has found in the teaching of God's word, support for the stand he took when he told dark members of his congregation recently that he did not want them because his was a white church. Saying which, he turned to his Bible and proceeded to follow the example of Christ, whom he professed to represent.

But there is one sermon which Rev. Blackshear of Texas overlooked in his discourse. It is known as the "Sermon on the Mount," and it can yet be set forth as an example of what Christ, the first preacher, must have meant for those who follow him to use. Strangely enough, it is found in the Gospel of St. Matthew, for which Rev. Blackshear's church was named:

"Judge not, that ye be not judged," reads the first verse of the seventh chapter of St. Matthew. The chapter goes on: "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and behold a beam is in thine own eye?

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

"Ask, and it shall be given you; see, and ye shall find; knock, and it shall be opened unto you.

"What man is there of you, whom, if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?

"Therefore all things whatsoever ye would that men should do to you, do ye even so, to them; for this is the law and the prophets."

For years we have knocked at the door of the white man in America, and, in the name of the Lord, have asked for bread. And in the name of the same Lord, they have given us a stone. Rev. Blackshear was setting no precedent, nor was he making a rule. He was following the dictates of the custom which this country has perpetuated throughout the years. Why should we censure him? Why should we feel injured and rail at the fates which make us the victims of this system?

Are we to learn some day that Christ was white and that Christianity is an invention of the white man—that it is cloaked in the garb of Nordic superiority, and that Christ's doctrines were meant only for white men, as Rev. Blackshear, a representative of Christ, demonstrates in his action? Eventually we must agree with Marcus Garvey that until we can find a black prophet to lead us—until we can hitch our wagon to a black star of destiny—we shall always be floundering around in the muck and mire of the white man's religion—and will always find ourselves subject to being kicked out as Rev. Blackshear has done us! Our only salvation, if there is any for us, will come with this awakening.

BISHOP DECRIES 'COLOR LINE'

He Classes Action As Form Of Ecclesiastical Snobbishness and Calls It Unchristian.

PASTOR'S STATEMENT FAILS TO SATISFY HIM

Rector's Explanation Does Not Avoid Suggestion Of Race Distinction, He Asserts.

NEW YORK, Sept. 26. — "Any form of ecclesiastical snobbishness is unchristian," and the stand taken recently by the Rev. William S. Blackshear of Brooklyn in requesting that no Negroes join his congregation is "indefensible."

These views are expressed in a letter received yesterday by the National Association for the Advancement of Colored People from the Right Rev. Ernest M. Stires, Bishop of Long Island, the ecclesiastical superior of Mr. Blackshear who is rector of St. Matthew's Protestant Episcopal Church.

"I desire to say first of all," wrote Bishop Stires, "that I believe the principle and policy which should animate and govern every church is the principle and policy which we believe to have been taught and practiced by our Lord Jesus Christ. Any form of ecclesiastical snobbishness is unchristian.

"Let me say that in my judgment the Rev. Mr. Blackshear would fully agree with this statement. In a letter to me he completely denies excluding Negroes from St. Matthew's. He further states that he has assured the Negro communicants of the most cordial attitude on his part and on that of his people; that they are deeply respected, and it is hoped they will continue to be valued parishioners."

Bishop Stires said in his letter that the Rev. Mr. Blackshear explains that he advised Negroes to join parishes composed of their own people for three reasons: That he and his vestry feel it is desirable to take such a stand as a matter of parish policy; that he feels such a course would strengthen the two Negro parishes in Brooklyn, and that he also believes they would have a larger opportunity for the fullest use of their abilities in parochial activities.

"I admit that this statement does not entirely avoid the suggestion of drawing a color line," writes Bishop Stires, "and it is my personal conviction that we must avoid drawing any such lines in the House of God, or at the Lord's table. All true Christians are members of one family in Christ. In two former parishes I had Negro communicants and my relations with them were as close and affectionate as with any members of my parish. I never found it necessary to suggest that I did not desire any more, and in my opinion such an announcement is indefensible."

Bishop Stires has been vacationing at Bolton Londing, N. Y., but has been in communication with Mr. Blackshear relative to the ban on additional Negro members in his congregation.

Further attention is to be given the controversy by Bishop Stires upon his return to the city.

NEW YORK EVENING TELEGRAM & MAIL

SEP 25

Self-Respecting Negroes Do Not Want to Mix.

By E. S. Brown.

What is all this nonsensical talk about colored people not wanted in a Brooklyn church? Self-respecting colored people don't want to mix with other people, and they don't want other people to mix with them. It can't be done. We want their respect, as we respect them.

All races, breeds and clans, fish of the sea, beasts of the field and birds of the air nest and breed with their kind.

The colored people are going to develop to a fine race; just give them time. They don't want to mix, but want a chance.

New York.

Discrimination - 1929.

OUSTED NURSE TO BE AT N. A. A. C. P. MEETING

Miss Gladys Catchings, a nurse at the Freedmen's Hospital in Washington, who was ousted because of her color from a special training course at the Sloane Maternity Hospital in New York, will be present and will speak at the annual mass meeting on Sunday afternoon, January 6, of the National Association for the Advancement of Colored People, to be held in the Mount Olivet Baptist Church, 120th street and Lenox avenue. The principal speakers will be U. S. Attorney Charles H. Tuttle and William Pickens, field secretary of the N. A. A. C. P.

DENIES DRAWING OF COLOR LINE BY WAR VETERANS

Ball Committee Chairman Says Negro Veterans Will Attend Ball

Jean A. Brunner, general chairman of the committee which has in charge arrangements for the military ball of the Veterans of Foreign Wars, to be held at the Waldorf Astoria on February 11, next writes The Age declaring that charges of color discrimination contained in a letter written by Past State Commander Joseph C. Thomson, and published in The Age of December 22 are not true.

Mr. Thomson, in his letter, stated that he attended the ball given on February 11, 1927, and that he noted the absence of any members of the Dorrence Brooks Post, No. 528, Samuel Faide, Commander, composed of Negro veterans who had served in foreign wars, and that in inquiry regard to their absence brought the information that the "Waldorf maintained discrimination against the colored race and that therefore, none of our colored boys were present." Mr. Thomson protested holding this year's ball in that hostelry and called on Senior Vice-Commander Monroe Curtis "to remove this stain upon the escutcheon of the veterans of Foreign Wars."

In his letter denying that discrimination is being practiced against the colored veterans, Mr. Brunner states:

"The National and Post Colors of Post 528 were at the Military Ball last year, with members of the Post, and this can be confirmed by Commander Faide of the Post.

"Commander Faide can also confirm the fact that we have never discriminated against the comrades of the Post and will not do so this year, as he is in possession of a supply of tickets for the ball on February 11th next.

"We wish you could arrange to give as much publicity to this letter as you did the one from Mr. Thomson. In this Organization no one ever pay any attention to his remarks and tactics."

In an interview with a representative of The New York Age, Commander Samuel Faide of the Dorrence Brooks Post confirmed the statements of Mr. Brummer, declaring emphatically that there was no discrimination last year and that the Post would be represented at this year's ball.

WHITES BACK NEGRO VICTIM OF 'JIM' CROW

Injure Business Of Restaurant That Objected To Negro Dancer

PAPER THROWS OUT ADVERTISEMENTS

Apology Made When Proprietor Loses 60 Per Cent Of Trade

New York, N. Y., Feb. 3.—The efffectiveness of the Negro Labor Congress' policy of mobilizing the revolutionary white workers behind the fight of the Negro for full racial equality was strikingly demonstrated yesterday when John's restaurant, 12th Street Second Avenue, was faced with the alternative of reversing its policy of discrimination against Negroes or losing the bulk of its white trade.

On Sunday night last, Henry Rosemond, Negro fur worker and a leading member of the American Negro Labor Congress, had visited the restaurant in company with twenty white friends. Rosemond had no difficulty in getting served, but when he started toward the dancing floor the management intervened with the objection that other dancers might resent a Negro dancing with a white girl. Rosemond immediaely walked out, followed by the twenty whites with whom he had visited the place. The next day things began to happen. John's Restaurant depends upon white radicals for its support, and it was quite a blow when the "Daily Worker" official organ of the Workers Comunist Party, issued a statement denouncing the management of the restaurant for its exhibition of white chauvinism in barring Rosemond from the dancing floor. The "Worker" also threw out of its columns an advertisement from the restaurant. This example was followed by the Bazar Committee of the International Labor Defense which had received an advetisement from John's for the program of its bazar March 6, 7, 9, 10 at New Star Casino. In spite of the fact that this advertisement was quite a substantial one and had been paid for in advance it was thrown out without the slightest hesitation by the International Labor Defense.

Lost Trade

Following the publication of the denunciation in the "Daily Worker", John's trade is said to have fallen off sixty percent, the revolutionary white workers refusing to patronize a place accused of discriminating against their Negro fellow workers. As a result John's has completely capitulated with an apology to Rosemond and the American Negro Labor Congress which was published January 31 in the "Daily Worker". The apology reads in part:

"I extremely regret this whole incident which has justly aroused your protest and that of the friends who were in Mr. Rosemond's company. I don't hesitate to say the action of my wife against Mr. Rosemond was absolutely ill-advised.

Says He's Sorry

"I am sorry I didn't prevent the above discriminatory action at that time and now, although belately, I wish to assure you that nothing of the sort will ever happen again on my premises. Negro patrons will be just as welcome and will be extended the same courtesy and service which we usually extend to all other patrons."

PROTEST ON SAILOR ATTACK BRINGS N. Y. POLICE ACTION

NEW YARK, Jan. 30—Protest by the National Association for the Advancement of Colored People against police handling of riotious attacks by sailors on colored people traveling in the subways of this city, has brought decisive action by the New York police department. On January 9th the N. A. A. C. P., received a letter from John D. Flynn, secretary to Grover Whalen, police commissioner, stating that the arrest of two colored people who had been attacked by fifteen sailors none of the sailors having been taken into custody, the two colored people being at once released by the magistrate, would be thoroughly investigated.

It is now learned that the Navy Department to which the N. A. C. P. has also complained, had asked the cooperation of the New York police department in ending these disorders, and the New York Age this week, published a report that Chief Inspector O'Brien, has sent an order to the commanding officers throughout the police department asking that full reports of attacks by sailors on colored people be sent to headquarters not later than January 27th.

The Age also reports that this special order was read at three consecutive roll calls at the different police stations, with instructions to each police officer having knowledge of such attacks, to forward his report to Commissioner Whalen who would make his report to the secretary of the Navy.

Among the victims of such attacks whose cases have been reported by the N. A. A. C. P. to the Navy officials are the following:

Many Report Attacks

C. W. Alston, automobile engineer, of Jersey City, who reported that while sitting quietly reading his newspaper on the Seventh Avenue subway on January 3, he was attacked by sailors driving colored people before them through the train and striking a blow with a stick which raised a welt on his arm.

Geo. W. Clark, of Brooklyn, was told to leave a subway train on the West Side subway, the night of January 2, and kicked by a sailor as he was leaving the car.

The N. A. A. C. P. also received a letter from Charles Payne telling of a brutal attack by sailors from the U. S. S. Richmond, on an innocent Negro going to work early on the morning of December 21. Another letter to the N. A. A. C. P. from Dr. G. Warren Hooper, of Jersey City, recounted similar incidents which he had witnessed.

On January 22, Patrolman McMann of the 16th precinct, New York, police department, telephoned to the N. A. A. C. P. to ask for any record of attacks by sailors or other persons upon colored people in that precinct, and was informed by Walter White, assistant secretary, that all attacks reported to the Association had taken place in the visinity of the Times Square, or in Brooklyn where the Navy Yard is situated. The patrolman states that any further reports of such attacks would be promptly and efficiently handled.

NEW YORK EVE. POST

FEB 13 1929

NEGROES CONDEMN JURIST

Magistrate Jean Norris's action in giving suspended sentences to six negro pickets, arrested while picketing a downtown restaurant which had barred negro patrons, is being assailed today as a "gross miscarriage of justice" by Richard B. Moore, national organizer of the American Negro Labor Congress, and Alfred Wagenknecht, national secretary of the International Labor Defense.

A mass meeting in protest of discrimination against negroes in restaurants of this city, held at St. Luke's Hall, 125 West 130th Street, under auspices of both organizations, further emphasized the attitude of negroes of the city regarding this practice.

Magistrate Norris was assailed by the speakers for her "injustice." More than 500 persons attended the meeting.

WHITE CHILDREN PROTEST VIRUS OF PREJUDICE

Young People Declare Discrimination In Public School Should Be Fought

New York, Feb. 13—CNS—Denouncing the efforts of their school teachers to instill the virus of race prejudice into their young minds, the Young Pioneers of America, an organization of the children of radical parents, issued the following statement dealing with conditions in one of the public schools of the Borough of Brooklyn, this city. We print it herewith in its entirety because of its significance as a protest by white children against the efforts of teachers to turn them against their colored school-mates.

"Throughout the entire term, something has been going on in our school which every one of us, Negro or white children should fight against. Miss Van Benthuysen our music teacher, has dared to segregate the Negro children from the white children in the glee clubs of our school, and not only this, but she actually threatened to use a strap upon some of us if we rebelled against this discrimination.

"In the factories the bosses separate the Negro workers from the white workers so that the white workers should think that they have not the same interest to fight for, such as higher wages, less hours of labor, and so on, and in this way the bosses can beat both the Negro and the white workers. Workers' children must understand one very important thing, and that is, that no matter whether we are Negro or white children, and that makes absolutely no difference—for we must stick together and fight together, because we as workers' children have exactly the same interests. We must not allow any teacher, white or Negro, to try to segregate us and make us feel that we should not fight together.

"The Young Pioneers of America the only working-class children's organization in our country, fights against any sort of discrimination or segregation of Negro children from white children anywhere either inside or outside the school. The Young Pioneers of America is a working-class childrens' organization fighting in the interest of the workers, Negro, white, or any other race.

"Every one of us in our school should belong to the Young Pioneers of America, and in this way when we are organized we will be able to prevent all discriminations and to be able to fight for better conditions as well.

"Schoolmates! Workers' children! Negro and white together! Fight all forms of racial discrimination and segregation! Join the Young Pioneers of America and help build a strong workers' childrens' organization of all races!

Find Jim-Crow Scare Unfounded at Dance

Advised over the telephone by Miss Antoinette Purcelle, white, chairman of the hop committee of the senior class of Hunter College to stay away from the annual dance at the Ambassador Hotel, Fifty-first street and Park avenue, Negro members of the class attended the affair in spite of the warning and the discrimination expected.

Miss Purcelle is reported to have told her classmates she feared unpleasantness on the part of the hotel management and employees. None was encountered, however. The girls who were warned were advised by Alderman Fred R. Moore and James Weldon Johnson of the N. A. A. C. P. to go to the dance.

The girls and their attendants were: Miss Olive Outramaand and Charles Simpson, Miss Hazel Facey and Frank Rudder, Miss Evelyn Batey and Richard Baltimore, Miss Jane Humphrey and Melvin Ross, Miss Willie Branch and Langston Hughes.

Harvard Man Wins In Jim Crow Tilt

Hotel Manger Settles for Insult Handed College Student

An insult handed a Harvard University senior was acknowledged and amends made last Wednesday in the Third District Court when the Hotel Manger was allowed to settle the matter and prevent action in the courts under the civil rights law.

The trouble originated November 24, when Julian D. Steele, Harvard man, with five white students came here for the Harvard-Yale football game. Reservations had been made in advance at the Hotel Manger, otherwise known as the Seventh Avenue and Fiftieth Street Corporation.

They presented themselves at the desk and were registered, but when Steele started to his room with the others the clerk insisted that there had been some mistake and he could not get lodging.

The student showed his receipt and was allowed to go upstairs only after a scene in the lobby and the five white friends had insisted that Steele be given service. One of his companions had his single room changed to a double one and took Steele in with him.

Philip J. Jones, 379 Bridge street, Brooklyn, represented Steele and fought the hotel's contentions that the student was disorderly and unfit to be allowed lodging.

METROPOLITAN LIFE CALLS OFF JIM CROW ORDER AFTER PROTEST

NEWARK, N. J., Jan. 2.—Weakening under the vigorous protest made against the segregation of colored policyholders in New Jersey, the Metropolitan Life Insurance company has issued an order from the general offices in New York restoring the policyholders to their former status.

After registering complaint in behalf of the policyholders in the Oranges, Dr. W. G. Alexander brought the matter to the attention of the National Association for the Advancement of Colored People, where James Weldon Johnson, executive secretary and attorney T. Andrews, assistant secretary, asked for and received a personal conference with Mr. Fisher, a vice president of the Metropolitan.

Mr. Fisher advised them that an order would be immediately issued countermanding the unauthorized order given by some one in the Orange office. This late order had compelled colored policyholders in the Oranges, Bloomfield and other places to go to Newark for the payment of their premiums.

NEGROES NOT WANTED AS SPECTATORS OF PLAY, "HARLEM," SAYS PRODUCER

"Harlem," the new play about Negro life in New York City, which opened at the Apollo Theatre, 42nd street West of Broadway, on Wednesday evening, February 20, is not for Negro theatregoers, said the press representative, C. A. Leonard, to a representative of The Age. No advance publicity was sent any of the Negro papers, nor were any sent tickets for the opening, The Age has been informed.

When inquiry over the telephone as to the reason for apparent slight of the colored press was made, Mr. Leonard replied that the show was primarily for "white consumption" and that perhaps later on some advertising would be carried in the colored press. He did not seem particularly enthusiastic to have the colored press review the play.

This attitude is one of marked contrast to that adopted by Lew Leslie, producer of "Blackbirds," and David Belasco, when he produced "Lula Belle," another successful play in which a large number of colored people appeared. A large part of the success of these two shows may be directly tracable to the support given them by colored patrons.

Atlantic City Rejects Jim Crow Beach

ATLANTIC CITY—Efforts of R. G. Robinson of the Northside Welfare Assn. to secure public approval of a jim crow bathhouse and beach for colored people at a mass meeting in the War Mmorial Building, resulted in a near riot Thursday.

Walter Comer, attorney, challenged the speaker to explain who composed this association; Robinson refused to do so. Again the audience became noisy and police were twice called in to preserve order.

Comer concluded by saying: "Mr. Chairman, I move that this meeting adjourn sine die—never to meet again!"

Virtually the entire audience of several hundred persons rose and amid cat-calls and applause, filed out.

When the meeting was again called to order there were but a handful left, then Robinson concluded his talk.

NEW YORK SUN

OCT 30 1929

N. Y. U. MEN PROTEST

Object to Barring of Negro in Game With Georgia.

It was learned today that a petition is being circulated among the students and alumni of New York University protesting the action of New York University in keeping David Myers, negro member of the Violet football team, out of the game with Georgia in the Yankee Stadium a week from Saturday.

The petition asserts that the good name of the University has been damaged by such action, and recommends that in the future games be not scheduled with any institutions that refuse to play against the members of any particular race.

"It is not our intention to embarrass the authorities with a demand that Myers play in the Georgia game, but the University will suffer greater embarrassment if Myers is benched," the petition reads in part. "Important as it may be for the host to treat his guest with the greatest hospitality, equally important is it that the guest conform with the customs of the house."

At the same time a letter from the Cosmopolitan Club of New York to Prof. Giles L. Courtney, chairman of the New York University Board of Athletic Control, was made public, taking strenuous exception to the barring of Myers from the game. The letter asserts that the "gentlemen's agreement" by which Myers was barred stamps the University of Georgia as intolerant, and that it jeopardizes New York University's reputation for upholding the doctrine of racial equality.

Discrimination - 1929

NEW YORK WORLD

SEP 25 1929

40 RECTORS PROTEST BAN AGAINST NEGROES

350 Will Be Asked to Sign Statement on Action of the Rev. W. S. Blackshear

A statement of protest against the stand taken by the Rev. William S. Blackshear, rector of the Protestant Episcopal Church of St. Matthew, Brooklyn, discouraging the attendance of Negroes at his church, has been prepared by the Conference of Younger Churchmen, it was learned yesterday, and has received the support of some two-score clergymen. The statement is being sent to 350 Protestant ministers in New York.

Among those who have signed the statement or signified their intention of doing so are Dr. Harry Emerson Fosdick, pastor of the Riverside Church; Dr. Henry Sloane Coffin, President of Union Theological Seminary; Dr. George S. Butterick, pastor of the Madison Avenue Presbyterian Church; Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches of Christ in America; Dr. Albert Parker Fitch, pastor of the Park Avenue Presbyterian Church, and the Rev. Morgan P. Noyes, pastor of the First Presbyterian Church of Brooklyn.

The statement condem the "wider and more pervasive attitude of radical exclusiveness" of which Mr. Blackshear's action was only one instance. "What he and his congregation have done openly," it says, "many of us have tended to do subtly, though perhaps unconsciously."

Klansmen At Church To Keep Negroes Out

NEW YORK, Oct. 13.—(AP)—About 25 Ku Klux Klansmen, not in regalia, attended the morning service today at St Matthew's Protestant Episcopal Church in Brooklyn for the expressed purpose of keeping Negroes away from the service.

The rector of the church, the Rev William St. John Blackshear, last month attained prominence in the press by announcing a policy of discouraging negroes from attending the church and encouraging them to attend nearby churches for negroes. He was unaware of the presence of the Klansmen until informed of it after today's service.

"We heard," one of the klansmen said 'that a delegation of over a hundred negroes from New England were coming this morning to attend the service at St Matthew's and we are here to see that they don't get in. We are going to help keep this a white man's church."

The delegation did not appear.

NEW YORK SUN

SEP 23 1929

CLERGY CRITICIZES REV. BLACKSHEAR

Ten Negroes Attend Services at His Church.

The effort of the Rev. William S. Blackshear, rector of St. Matthew's Protestant Episcopal Church, in Brooklyn, to "discourage" negroes from attending his church, has met with defiance from negroes and with criticism from a fellow rector.

At the services yesterday were ten negroes, who remained in the church building about thirty minutes after the recessional. Several of the negroes said they went to the church to demonstrate that they could not be intimidated.

The number at yesterday's services was larger than usual, since there are only about five negro members of St. Matthew's.

The Rev. Mr. Blachshear announced from his pulpit on September 15 that he "discouraged the attendance of ngreseo." Despite the strm of comment he created the minister said yesterday he had not changed his attitude on the question.

"I will do all I can to discourage the attendance of negroes in this church," he said.

The Rev. Mr. Blackshear was severely criticized by Dr. George E. Haynes, secretary of the Commission on Church and Race Relations of the Federal Council of Churches, last night in an address at a mass meeting in Nazarene Congregation Church, Brooklyn.

"In this free country," he said, 'every person has a right to decide for himself the question of where and how he worships God, and no minister has any right to decide that for him. . . . Any leader or church that advocates or adopts a policy of color discrimination betrays the glorious Christ who called all men unto Himself."

The Rev. Lorin Bradford Young of the Church of the Holy Trinity, Brooklyn, devoted his sermon last night to the controversy and referred to the Rev. Mr. Blackshear's policy as a "denial of Christ."

"Exclusive Christianity is not Christianity," he said. "A white man's church is not a church of Christ."

New York

RACE WILL ABANDON P. E. CHURCH

Former P. E. Rector Says Denomination Caters to Whites only.

JIM-CROW PREVALENT

Candidates for Priesthood and Seminary Refused.

By REV. ROBERT S. BENNETT, Former Episcopal Minister

BROOKLYN, N.Y.—Rev. William S. Blackshear, spoke the truth when he stated that Negroes were not wanted in his church. For that matter Negroes are not wanted in the Protestant Episcopal church anywhere.. The Negro clergy of that church can testify to that fact.

For the past fifty or more years the neglect, indifference, secret hostility, segregation, deceit, and outright double-dealing and hypocrisy of the white bishops and clergy of this church, in their dealings with the Negro clergy, have been ample proof that they were not wanted.

What the Negro clergy of the P.E. church have experienced all these years, hastened many to untimely deaths, chased others out of the P. E ministry into other churches and denominations, some into business and the professions and a few outside of the Christian faith altogether. None in high places of this church have cared for the souls or the welfare of these men.

Now that the strong and so-called radicals who battled for their race and an equal footing for themselves in the church of their fathers have been gotten rid of, the policy of segregation, ridicule, prejudice and repression has centered upon the laity.

P.E. Church is White

The P.E. church is white and must be kept white at all hazards. No real effort must be made to evangelize Negroes; the seminaries discourage Negro youth who may desire to enter with the priesthood as their goal; bishops hesitate, and in several instances absolutely refuse, to receive postulants and candidates for holy orders, offering the lame excuse that they have no work or fields to offer them on the completion of their studies.

Isolation—Jim Crow

It is an open secret that some such ungracious treatment hastened the demise of the late Right Rev. the Bishop of Africa. Men of fifty years, thirty years, fifteen years and less faithful laborers in the ministry of this church, have been cast out and forced out, because they could no longer submit to prejudice, segregation and other untoward behaviour. Only those willing to endure jim crow convocations and veritable isolation have been permitted to remain, conscious of their humiliation and unjust treatment, yet silent in suffering for fear of their daily bread.

No Black Bishops

Out of the scores of available and proficient clergy of the Negro race not one was considered fit and capable of election to the vacant bishoprics in Liberia, Cuba, Porto Rico or Haiti.

Clergy who made their marks in the white seminaries of the church have been neglected and refused consideration, when appointments to seminary professorships were being considered. One Negro priest was given the empty honor of being elected to a vacant bishopric, the consideration beforehand agreed upon that he should refuse to accept the election.

Eventually Abandon P. E.

The Negro race will eventually abandon the P.E. Church. The color question must be faced. Like Banquo's ghost it will not down. All the subterfuges have been used and are outworn. Brought into the open white bishops and white priests as well as white laymen, will stick together and declare that the P.E. church is white, and must be kept white—the Negro must seek a God and church of his own.

Three Great Lies

"The Three Great Lies of Today," was the subject of a sermon by the Rev. Blackshear at his Sunday morning services.

The lies referred to were the lie of religion, the lie of science and the lie of democracy.

The minister criticized clergymen who do not tell thetruth; he assailed the evolutionists who deny the Bible story of creation, declaring that evolution is a process and instrument of creation; and he challenged democracy, stating that men are not born free and equal. Men, he said are slaves to environment, background and economic slavery.

District Attorney Speaks

Attacking Blackshear, U.S. District Attorney Charles H. Tuttle, speaking at Abyssinian Baptist Church, Monday, before the Harlem Division of the Greater New York Federation of Churches, said:

"Shall the church be less fit than the state? No officer of the state to live or where he is to find educacan tell a colored man where he is minister of the gospel tell him where tion or recreation. How then can a he shall or shall not worship? Can an exclusive church be a Christian church?

"Any man, white or black, is the inferior of the man whose rights he tramples upon. Men are not superior because of the accidents of race, creed or color. Those only are superior who have the best hearts and who have developed their native talents in the best way."

NEW YORK WORLD

SEP 25 1929

THE BISHOP TO THE NEGROES

The public, it would seem, might be well advised to accept this letter which has been written by Bishop Ernest M. Stires of the Protestant Episcopal Diocese of Long Island to James Weldon Johnson, Secretary of the National Association for the Advancement of Colored People, as a satisfactory epilogue to the Jim Crow incident at St. Matthew's Parish of Brooklyn, and there let the matter drop. It concedes every vital point made by the critics, particularly the point that "all true Christians are members of one family in Christ," and it explicitly repudiates such an announcement as was made by the rector of the parish as "indefensible." With regard to the numerous demands for disciplinary action it notes that "the church, wisely I think, has never legislated upon such matters of parochial policy;" and the important word here is "wisely I think."

Negroes and whites in this city might remember that while parochial autonomy has resulted in an unfortunate situation in this instance its general tendency has been to man the church with a superior body of clergymen, whose liberal views are of vast importance to Negroes at this stage of their destiny. When clergymen are responsible chiefly to their parishes, and need not curry favor with Bishops to obtain their livings, or carry on all sorts of diocesan intrigues, they enjoy considerable independence; independence attracts independent men, and it is independent men who are likely to think broadly on the Negro question. It would be somewhat shortsighted, then, and rather unreasonable also, to keep agitating against this particular minister, and insisting that something be done about him. Nothing will be done, in the first place, and nothing should be done, in the second place. Independence means independence, and if it brings some bad things along with the good, that is unfortunate, but it must be endured. The Bishop's letter is a great victory on all the points that matter.

TRIBUNE

Redwood City, Cal.

SEP 19 1929

"JIM CROW" CHURCH PEWS

Christian Brotherhood Fails in Color Test; Racial Feeling Is Problem Without Solution

Sending missionaries to Africa to convert the black heathen to Christianity in the land of his origin is one thing. But fraternizing with the already converted Negro in places of worship in this country is another. A case in point is that of the rector of an Episcopal church in Brooklyn, N. Y., who has politely invited Negro communicants not to attend services in his church. His church bulletin on this topic reads: "The Episcopal church provides churches for Negroes. Several of these churches are within easy reach of this locality. They are in need of the loyal support of all true Negro churchmen. Therefore the rector of this parish discourages the attendance or membership in this church of the members of that race."

The rector has endeavored to deal diplomatically and euphemistically with a problem that is habitually tackled without gloves in the southern states. But in spite of this strained pretense, everyone, Negroes included, will recognize that it is not the need of the colored churches for stronger support that has inspired the good clergyman to issue this bulletin. He doesn't want Negroes in his own congregation for the same reason that a white southern pastor doesn't want them. Race prejudice—that is all. The prejudice once was confined to the southern belt for the simple reason that the colored population too was confined there. With the extensive migration of the colored race into the northern belt in the past few years, race feeling has expanded proportionately in its geographical dimensions.

There seems to be no solution for the problem of racial incompatibility.

The Color Line

To the Editor of The Nation:

Sir: While I fully share the indignation aroused by the Rev. Blackshear's action toward his Negro fellow-Christians, I have to smile cynically remembering that what this young man has done is practiced unrebuked throughout the entire South by ministers of all Protestant denominations with the full approval of millions of our fellow-citizens. Negroes are deprived not only of membership, on equal terms of belief, in all Protestant churches, but of most economic opportunities. But nothing is done about it. On the contrary, our Northern church denominations are reaching out the hand of fellowship and inviting organic union with Southern organizations every member of which entertains the same despicable, un-Christian attitude as this young man in Brooklyn.

Good may come of this evil thing if it causes men to examine their minds and cast out racial animosities.

New York, September 19 Benjamin Macmahon

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NEW YORK EVENING TELEGRAM & MAIL

OCT 28 1929

Would Boycott N. Y. U. for Treatment of Myers.

By William H. Stieglitz.

New York University has gone in for Southern hospitality. It is the commendable spirit of the South to abuse the Negroes and every Southern gen'l'man does so.

Well, Dave Myers is a Negro player—a scintillating one at that—on the New York University team.

N. Y. U. is going to play Georgia University, November 9, in New York. Georgia has embodied the spirit of the South into its sportsmanship. "We'll play fair and hard and honest, but no niggers."

So N. Y. U. goes Southern democratic and rewards one of its stalwart sons for being an ideal athlete by benching him.

It takes an institution of higher education to lead a great city to give racial discrimination open and notorious publicity.

A great university sacrificing its decency, poise, character and reputation to achieve athletic supremacy. What could be lower, meaner, more contemptuous?

I appeal to all N. Y. U. students and alumni to rebuke the powers that be and withhold their support of all N. Y. U. sporting activities until the college wakes up.

The Carnegie Foundation report is pale when compared to this un-American and un-collegiate monstrosity.

35 184th St., Hollis, L. I.

N. Y. EVE. WORLD

OCT 30 1929

Race Prejudice in College Athletics.

To the Editor of The Evening World:

Two matters appearing in the newspapers on the same day have an interesting connection. One is the report of the Carnegie Foundation for the Advancement of Teaching on college athletic practices. The other is the fact that Myers, Negro, New York University football player, will not play in the New York University-Georgia game scheduled for Nov. 9 in New York.

The Carnegie Foundation report attacks the giving of help in various forms by the colleges to their athletes as "the darkest blot upon American college sport." Extensive and intensive criticism is made.

Coach Meehan of New York University said that it had no intention of playing Myers against Georgia when the game was scheduled "and we do not intend to play him now;" that "the name of Myers did not enter into the negotiations with Georgia." From Dean Sanford of Georgia comes a somewhat different statement. He said: "We sent a representative to discuss it with Chick Meehan of New York University and had no difficulty reaching a satisfactory agreement." The dean's statement is to the effect that a "gentlemen's agreement" had been reached. Myers said that he had become used to the prejudice.

The Carnegie Foundation investigators, in searching for blots upon college sport for more than three and one-half years, failed to refer to the practice indicated by this gentlemen's (?) agreement. I think that the racial and color intolerance and hatred thus manifested is a blot upon college sport, and upon our country in and out of college, far greater than any mentioned in the Carnegie Foundation report.

HARRY GUNTMACHER.

New York, Oct. 24, 1929.

Discrimination -1929

New York.

HERALD

Dannie, Texas

SEP 26 1929

WHITE MAN'S HEAVEN?

When it became known that the rector of an Episcopal Church in the diocese of Long Island had announced that he would draw the color line, the Association of the Advancement of Colored People sent a communication to Bishop Stires of that Diocese asking that he disavow the action of the rector. The Bishop has now replied that no organizaton outiside the church has a right to call upon a Bishop to rebuke one of his clergymen. So far as the public knows, the incident is closed, as the association's secretary contemplates no further protest.

But there are some things which continue in motion even though nobody seems to be adding impetus. One of there is an attempt to draw class or race lines in religion. There won't be any colored people in the congregation of that particular church, but the whole denomination will suffer more or less from the fact that negroes have been barred.

A church is obliged to stand on the highest ground if it is to stand at all. Nothing so undermines its position as the general belief that it is a "respecter of persons." There may be fashionable hotels or fashionable clubs, but a "fashionable church" is a contradiction in terms. It may be fashionable, but it must be less than a church.

Worth remembering is a line which was graven in stone in an English churchyard. The person below was described as

"First cousin to Lady Jane Grey and of such are the Kingdom of Heaven.

BROOKLYN EAGLE

SEP 25 1929

In the Negroes' Churches

Editor Brooklyn Daily Eagle:

The Eagle must be congratulated for its splendid editorial of the 18th inst., in re the Rev. William S. Blackshear and his advocacy of "a white church for white people." Certainly no sane person could endorse the methods and actions of this minister. And it will be regretted very much if his superior, Bishop Ernest M. Stires, does not disavow the actions of this pastor or make some form of official rebuke of him.

How can one possibly conceive of an ecclesiastical color line in the Christian Church? The very idea is absurd. When a supposedly Christian minister publicly proclaims his church "white" and "intends to keep it white," then it is time to begin a little stock taking.

The question of Mr. Blackshear "facing a serious problem" with the advent of many Negroes as residents of the district in which the church is located is, to my mind, not as horrible as the average white American conceives it. In fact, this whole "race problem" is, after all, a one-sided affair. For white people are allowed to and do attend in large numbers several churches in Brooklyn which are built and supported by Negroes. Cases in point are the Nazarene Congregational Church and St. Peter Claver's Roman Catholic Church and other denominations. Negroes who attend these churches never object to the presence of whites at the services.

L. L. R.

Brooklyn, Sept. 20.

BROOKLYN TIMES

SEP 27 1929

CLERGYMEN AVOID COLOR LINE ISSUE

AT P. E. SESSION

Rector Blackshear, in Statement, Denies Barring Colored; Bishop Closes Conference.

East Hampton, Sept. 27.—Ae predicted yesterday in the Brooklyn Times ,?the question of a color line in the Episcopal Church was not placed before the annual conference of the Episcopal Diocese of Long Islaid, which closed today.

The fact that the Rev. William S. Blackshear, rector of St. Matthews, had publicly taken the stand that he discouraged the attendance and membership of colored people in his church gave rise to a rumor that the color question would provide a warm debate at the convention. The Rev. Mr. Blackshear prepared a statement explaining his attitude toward colored people in his church. The statement was not made public in the conference meetings, but was handed to reporters on the porch of the Maidstone Inn while the morning meetings were in progress.

Last evening a clergyman was asked if the question would be introduced before the conference ended. He stated, and other clergymen nearby nodded assent, that if the color-line question were introduced it would be promptly stifled without making any impression whatsoever.

Bishop Stires Reviews Work

The conference closed this morning with Bishop Stires, of Long Island's Diocese, making a final sumfing up of the work in the diocese this year and the conference just closed.

Last night, Dr. Robert Rogers, rector of the Church of the Good Shepherd, reported favorably on the progress made in the Long Island Diocese the past three years. Ten new churches, costing $550,000, have been built on Long Island during the past three years he said. A corresponding increase in money raised for missions, hospitals and parish houses for three years was also reported by Dr. Rogers. Among the speakers last night was Bishop Thomas C. Darst, bishop of East Carolina, who spoke on evangelism and outlined the churches' plan for an intense evangelistic drive.

Plan Marriage Clinics

A new policy of the convention in establishing marriage clinics for young couples was announced and also that of establishing a summer camp for boys to offset the "pagan influences" of Boy Scout and Young Men's Christian Association camps.

The clinic for newly married couples of the diocese to help them with problems of domestic matters will be started at once, according to the announcefent. The first experimental station will be at Calvary Church, Bushwick ave., Brooklyn, of which the Rev. William Brown is rector.

Explains His Position

Declaring that his policy of discouraging attendance of negroes at his church had been widely misinterpreted and stressing that he used the word "discourage" and not "bar" in announcing his policy, the Rev. William S. Blackshear in his prepared statement said in part:

"I did not say that I barred the negroes. I did not presume to think that I or my vestry could excommunicate one even if we so desired which we most certainly do not. Neither did I state that I would refuse to receive a negro as a member of my church.

"My Bishop can bear me out in the fact that I have prepared and presented several of this race for confirmation with no thought of refusing to do so. I have never in the course of my ministry refused my services as minister to any man, woman or child of whatsoever color, status or race, and I never intend to so refuse. But if I conscientiously believe that a negro can develop better in churches provided for him than he can in a white parish, and I fail t ostate to him my conviction if I am willing to give one the second best when I am convinced there is a better one for him, I am false to my trust.

The Church maintains negro churches. Therefore, when I accept a negro as a member of my parish I consider I am not co-operating with what I believe is the policy of the Protestant Episcopal Church. I wish to encourage the establishment and growth of these churches among the negroes that they too may have the Gospel preached unto them."

NEW YORK EVE POST

SEP 30 1929

A SOUTHERN VIEW

To the Editor of the Evening Post:

Sir—Just what do you people writing about the Church and Negro question really know about Negroes? Do you actually invite them to your teas, and have you ever really asked a Negro to join your church? I judge all who are denouncing the un-Christlike attitude of Dr. Blackshear are, in all things, consistent Christians and that they do go to church.

To begin with, we of the South love our Negroes—any they love us. They are like children to us and those of us who are tactful—and the majority of Southerners are—deal with them accordingly. Like children, because the vast majority of Negroes have not yet developed mentally as our white race has. And do you know what happens when a child is given free rein and permitted to do just as it pleases?

Do you really think that the Negroes who went to Dr. Blackshear's church the Sunday after he had requested that they work and worship with their own kind did so in a Christlike frame of mind? The chances are strong that they went to church looking for trouble and had a full quota of knives and razors concealed about their persons. When you and your letter writers encourage Negroes to overstep certain bounds you are inviting trouble—real trouble.

So far as a Christlike attitude is concerned, we send our missionaries to China to preach the gospel that salvation is free—but we have the Chinese exclusion act. Unfortunately, in order to help our world progress along the highest lines, with the highest ideals, there are always certain drastic measures necessary which are bound to fall hard on some. MRS. J. H. GIBBS.

New York, Sept. 24, 1929.

NEW YORK HERALD

SEP 25 1929

42 Clergymen Condemn Color Line in Church

Assail Blackshear, Who Will Defend Ban on Negroes at L. I. Conference Today

The Conference of Younger Churchmen revealed yesterday that forty-two Protestant clergymen, including some of the country's leading clerics, have signed a statement condemning the attitude publicly taken on September 15 by the Rev. William St. John Blackshear, rector of the Protestant Episcopal Church of St. Matthew, Brooklyn, discouraging the attendance and membership of Negroes in his church. The statement went further and condemned all racial exclusiveness in the church.

Among the clergymen signing were Dr. Harry Emerson Fosdick, pastor of the Riverside Church; Dr. George A. Buttrick, pastor of the Madison Avenue Presbyterian Church; Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches of Christ in America; Russell J. Clinchy, assistant pastor of Broadway Tabernacle; Dr. Henry Sloane Coffin, president of Union Theological Seminary; Dr. Albert Parker Fitch, pastor of the Park Avenue Presbyterian Church; Dr. Eugene W. Lyman, professor of religious philosophy, Union Theological Seminary, and Morgan P. Noyes, pastor of the First Presbyterian Church of Brooklyn.

Sent to 350 Ministers

The statement was sent to 350 Protestant ministers in New York, not all of whom are members of the Con-

ference of Younger Churchmen, on Saturday night. Forty-two signatures had been received yesterday without a letter of objection. Several of the signers said the statement should be stronger. Among those expressing this opinion was Dr. Fosdick. The forty-two were mostly of the more liberal element of the New York ministry.

"We join," said the statement after referring to criticism of Mr. Blackshear, "in condemning the wider and more pervasive attitude of racial exclusiveness of which this is only one instance. What he and his congregation have done openly many of us have tended to do subtly, though perhaps unconsciously.

"Again and again our missionaries at home and abroad have been embarrassed by the failure of churches to make themselves inclusive, although professing a religion which transcends racial barriers.

Confess More General Guilt

"While attention is being fastened upon a single instance, we confess a more general guilt and perplexity. If the Church seriously intends to make her congregations spiritual fellowships, she must look squarely at this by no means easy question by rendering it homelike to folk of various races.

"We therefore think it behooves us and our fellow churchmen to re-examine the nature of the religion we claim to be universal, to study the situation in our own neighborhoods and to endeavor to create brotherhoods worthy of the name of Jesus."

Other ministers' names signed to the statement prepared by the Conference of Younger Churchmen are the Reverends George Reid Andrews, Roswell P. Barnes, Robert H. Blackshear, Fred R. Brownlee, John C. Bennett, E. Fay Campbell, Frank Cartwright, L. Cherubini, Nelson B. Chester, A. B. Churchman, Everett R. Clinchy, John Lewis Clark, Owen V. Davis, Phillips P. Elliott, Alan M. Fairbank, Frank C. Foster, Lawrence H. French, C. Leslie Glenn, John B. Hanna, H. W. Hopkirk, Walter W. Knight, Orrin P. Kosmo, Arthur P. Moor, Dubois F. Morris, A. H. McKinney, Reinhold Neibuhr, Charles C. Noble, Theodore F. Savage, Harold W. Schenck, Frank V. Slack, George W. Stockdale,, Arthur L. Swift jr., W. H. Tinker and Charles C. Webber.

Blackshear to Defend View

Mr. Blackshear said yesterday that he was prepared to defend his attitude at a three-day conference of the clergy of the diocese of Long Island starting today at Easthampton, L. I. About 170 Episcopal clergymen are expected. Bishop Ernest M. Stires will preside.

Mr. Blackshear declined to comment on the letter written by Bishop Stires on Monday to the National Association for Advancement of Colored People, saying that the Bishop and the Church were against a color line. He reiterated his contention that segregation of the races in the Church was for the benefit of each, and added, "Bishop Stires can bear me out that I have accepted several Negroes for confirmation into the church."

"I have nothing to say about the Bishop's letter," said Mr. Blackshear. "I will have to talk to him first. I am very loyal to the Bishop and respect him greatly. It was Bishop Stires who brought me into the clergy."

Mr. Blackshear lives about eight blocks from the church in an all-white neighborhood. It was learned yesterday that the church has a rectory which is at present unoccupied. Negroes occupy homes on both sides of the rectory.

Protesting against caste or racial prejudice, Charles H. Tuttle, United States Attorney, spoke yesterday at the luncheon of the campaign committee of the Brooklyn Young Republican Club at the Brooklyn Chamber of Commerce, and criticized Mr. Blackshear.

"I am glad to take this opportunity to indorse Hubert Delaney, a Negro on my own staff who is a candidate for Congress from the 21st District," he said. "And I am glad to see that Brooklyn as a whole doesn't support the campaign of racial snobbishness undertaken by one Brooklyn pastor recently."

SUN
BALTIMORE, MD.

SEP 29 1929

No Pride Of Race

To the Editor of The Sun—Sir: The recent occurrence in New York city, where a crowd of Negroes insisted upon intruding themselves upon a white congregation whose minister had plainly intimated that he did not desire their presence (something he had a perfect right to do) shows up a peculiar characteristic of the Negro race.

You could not have gotten a Chinese, Japanese, or any other race on the face of the globe to have done what these Negroes did. The Negro has no proper pride of race or any idea of what such a thing means. Give him the slightest bit of education and his soul is filled with envy of the white race and his only desire is to intrude upon the members of what he instinctively feels is a highly favored and desirable race.

Every race known to civilized humanity, except the Negro, has a burning pride in itself and feels itself more than sufficient unto itself and has no wish to amalgamate with the white race. This is, I presume, due to the fact that there is no race, except the Negro, that has not behind it a glorious history of achievement at some period in its life.

E. J. S.

Baltimore, Sept. 23, 1929.

BROOKLYN CITIZEN

OCT 20 1929

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The Cardinal recently received a letter from the National Association for the Advancement of Colored People asking whether he approved the announcement of Mgr. Belford. It was pointed out at once at Catholic headquarters that the Rev. Father Belford is not under the direction of Cardinal Hayes but of the Right Rev. Thomas E. Molloy, Bishop of Brooklyn. However, Cardinal Hayes, who was about to sail for Rome, authorized Mgr. Thomas M. O'Keefe, who for over forty years was pastor of the Church of St. Benedict the Moor, to reply for him and indorsed the letter which was written by Father O'Keefe.

The letter, authorized by Cardinal Hayes, said in part:

"As 'one swallow does not make a summer,' so one priest does not stand for the Catholic priesthood. In this case Mgr. Belford is 'solus in Israel.' You must remember you cannot get any large body of people together without finding some who differ radically from the others, and you are lucky if there is only one.

"He (Mgr. Belford) is not a New York pastor. He belongs to Brooklyn. Let him follow out his threat and see what would happen to him. Every Catholic Church is wide open for any one who wishes to enter it for devotional purposes.

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"We had believed as you did that no Catholic priest would give out such sentiments, and you may be sure that your resentment at their expression is not a bit more positive than ours and that our grief over the incident is deep and will be lasting.

"His (Mgr. Belford's) publication in this case does not represent the attitude nor the spirit of the Catholic Church. It is the very opposite not only of that attitude and spirit but of the very doctrine of the Catholic Church."

It is stated in the letter that the Church's attitude toward the Negro is that "he is a brother in Christ. The church has the same duties toward him as toward any other brother of the human race, and he has the same rights and privileges in the Church as any one else."

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BROOKLYN STANDARD UNION

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Nazarene Church Packed as 3 Pastors Discuss Blackshear Stand

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Rector Blackshear, in his own sermon in St. Matthew's Episcopal Church, again kept studiously from the subject. But his announcement continues to "dog" him. It was two weeks ago he read from his pulpit suggesting his colored parishioners attend their own colored church. Last week the subject spilled from the pulpits without mercy. Yesterday it seemed to have abated somewhat, though the Nazarene Church was packed.

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The two colored ministers and the white minister separately admitted Mr. Blackshear spoke openly what has been an insidious and underhanded, though unadmitted, activity in many white churches for years.

Of his brother Texan, Dr. Baker said that the incident is symptomatic of a more general condition than one that exists merely in St. Matthew's Church. He said many have done quietly what Mr. Blackshear did openly.

"The Church will ultimately rise or fall according to the stand it takes on the race question," he said. "The problem has great international complications. Now that the question is in the open we should face ourselves in regard to it and arrive at some clear position on the matter."

Dr. Baker said that the situation was one that the South even is beginning to handle without prejudice. He said there is a small but growing group in the South that stand for "the open door" to the colored race.

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JOURNAL
TURLOCK, CALIF.

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Discrimination- 1929

New York.

BARRING OF NEGROES UPHELD BY VESTRY

St. Matthew's Church Board Announces It Is in Harmony With Rector's Policy.

ACTION BRINGS NEW ATTACK

Walter White Calls on Bishop Stires to Disavow Blackshear Stand—Minister Gets Threats.

The vestry of St. Matthew's Protestant Episcopal Church, McDonough Street and Tompkins Avenue, Brooklyn, issued a statement to the press yesterday endorsing the action of the rector, the Rev. William St. John Blackshear, in discouraging the attendance of negroes at the church.

The statement, which both the rector and the vestrymen refused to amplify, reads as follows:

"Due to the general misunderstanding of the real views of the Rev. Mr. Blackshear as to his parochial policy, with which the vestry is in harmony, it is deemed advisable to make no further statement."

Subjoined were the words: "Issued by the vestry of St. Matthew's Church."

In order to preclude the possibility of misinterpretation, Mr. Blackshear said, the vestry had decided to issue the written statement that it "is in harmony" with the rector's policy and to make no further comment on the matter.

When informed of the vestry's action, Walter White, asistant secretary of the National Association for the Advancement of Colored People issued the following statement:

"Approval by the vestrymen of the Rev. Mr. Blackshear's stand convicts them of the same brand of bigotry. So far as they are concerned, the ethical standards of Jesus Christ, whom they profess to worship, stops dead at the color line. St. Matthew's amends the statement of Jesus, who said, 'Come unto me all ye that are heavy laden,' by adding, 'And have white skins.'

"Negroes and all decent white people who are sincere in their profession of Christian principles must join in the conversion of the Rev. Mr. Blackshear, his vestry and all others of the Protestant Episcopal Church who do not repudiate this stain upon their church. Bishop Stires of necessity belongs with the Rev. Mr. Blackshear and the vestrymen of St. Matthew's until he disavows the Rev. Mr. Blackshear's action in bringing Texan methods into an enlightened community."

It was learned yesterday that Mr. Blackshear has received several threatening letters since his announcement last Sunday that he discouraged the attendance of negroes at his church. He has taken no action, however, to have the writers of the letters prosecuted. Many of the letters he has received during the past week remain unopened, he said.

The vestrymen of St. Matthew's Church are:

Howard D. Joost	James McKnight
Frank P. Hoffman	F. Van S. Parr
Gordon Y. Billard	Charles B. Peck
Arthur J. Catto	Alfred Scantlebury
Richard E. Jacobs	Irving F. Seward
J. C. C. Knoblauch	John G. Sodden
Arthur S. Lewis	

BROOKLYN EAGLE

SEP 23 1929

Rev. Mr. Blackshear, Who Issued Edict, Says Incident Is Closed — Ten Negroes Defy Ban

The action of the Rev. William S Blackshear, rector of St. Matthew's P. E. Church, at Tompkins ave. and McDonough st., in urging the Negro members of his congregation to leave his church and worship in edifices maintained primarily for Negroes, was discussed in a number of Brooklyn and Manhattan pulpits yesterday.

The decision of the young rector —born in Texas and educated at Harvard—to maintain St. Matthew's as a "white man's church" was severely condemned in certain quarters, while others defended his position or admitted he had exercised poor judgment in handling the situation.

Dr. George E. Haynes, secretary of the Commission on the Church and Race Relations of the Federal Council of the Churches of Christ in America, last night demanded that the action of the Rev. Mr. Blackshear "should be repudiated as in no sense representative of the ideals and policy of the Christian Church."

Walter White, of the National Association for the Advancement of Colored People, declared "We are going after Dr. Blackshear, the vestry and Bishop Stires" because they have helped "to spread the virus of race hatred."

The young rector of St. Matthew's Church, whose action created a considerable stir in religious and racial circles, was characterized as "a gross misfit" by the Rev. George F. Miller, rector of St. Augustine's P. E. Church, Lafayette and Marcy avenues.

Blackshear Sermon On Christ Ignores Row Over Negroes

About 10 Negro men and women refused to obey the injunction of the Rev. Mr. Blackshear to leave St. Matthew's Church, and they were included in the congregation of 200, augmented by detectives and newspaper reporters, which attended the morning service yesterday. The rector preached on "Christ, the Creative Warrior," and the sermon was based on the text "He that hath no sword let him sell his garment and buy one." Luke xxii:36.

He made no reference to the race issue which he raised last week. When informed after the service that some members of his congregation had construed his remarks as veiled justification of his action, the

Page ...

Rev. Mr. Blackshear replied that he could not help what interpretations some people placed on his sermon. He declared that the issue is closed and declined to amplify his previous statement which has received the indorsement of the vestry.

None Admit Membership.

The Negro members of the congregation were treated courteously by the ushers. After the service they gathered in front of the church to protest against the ouster order. None admitted he was a communicant of the church and the majority appeared to be motivated by curiosity.

A service, arranged for the purpose of "interracial betterment," was held last night at the Nazarene Congregational Church, Grand ave. and Lefferts pl. The pastor, the Rev. Dr. Henry Hugh Proctor told his Negro congregation of 300 that he would reply to the Rev. Mr. Blackshear next Sunday night. The action of the Episcopal rector was also scored by Stanley Douglass, a Negro lawyer, and the Rev James ...ker of Newark.

Dr. Haynes, who is a Negro, announced he was speaking in his capacity of secretary of the Federal Council of Churches of Christ. He said in part:

"Not Ideal of Church."

"The pressure of prejudice under which the Negro people in America labor comes to its most acute expression when even a Christian church closes ts doors against them.

"The recent action of a Brooklyn clergyman in excluding Negroes from his parish requesting them to go elsewhere and in defending his action by a statement that his church is a white church, should be repudiated as in no sense representative of the ideal and policy of the Christian Church. The pastor makes the lame excuse that there are Negro churches for Negroes to attend. In this free country eevry person has a right to decide for himself the question of where and how he worships God, and no minister has any right to decide that for him.

Council Honors Negroes.

"The Federal Council of Churches has always received the representatives of Negro churches, and of mixed communions of white and Negro members, on the basis of equality of fellowship with all others. Negro representatives serve on its commissions a...d in some of its principal offices."

Stands for a Denial Of Christ's Teachings, Declares Rev. Mr. Young

"Instead of protecting his church, the Rev. William S. Blackshear is doing exactly the opposite. His parish stands today, unfortunately, for denial of the teachings of Christ and the rejection of Christian brotherhood," said the Rev. Lorin Bradford Young, assistant rector of the Church of the Holy Trinity, Montague and Clinton sts., last night before a large white congregation, among which were scattered several Negro members, in dealing with the recent upheaval caused by Mr. Blackshear's recommendation that colored parishioners seek admittance to their own churches. The Rev. Mr. Young said in part:

"Sheer Hypocrisy."

"What has been done publicly by Mr. Blackshear has been done privately by many another pastor, but for the most part this oversolicitous attitude is sheer hypocrisy and is in reality a cloak for race prejudice. It is natural and logical that a church should become as its community. Where a community is rapidly becoming Negro, if by bettering conditions for the Negro the pastor were to step out and become supplanted by a Negro pastor, in an effort to best serve the community it might be a good thing. However few white churches in Christianity would take this heroic step.

"In a few rare places there is no color line drawn, such as Brazil France and some parts of the United States. Both the whites and the blacks mingle. Little children have no racial prejudice until after they have grown and catch the disease.

"That the white race is superior to the black is an idea of a few anthropologists. The white race happens to be carrying the torch at present, but others have done so before it and will again. Reason analyzes prejudice. If prejudice could be bound upon the head of the person who has practiced it, instead of injuring innocent objects it would soon die out. The Community Church, of which John Haynes Holmes is pastor, is color-blind and in this regard it is deserving of much credit.

"Negro Should Be Given Choice."

"At least the Negro should be given a chance to make his choice between the white or black church. No pastor has the right to decide that choice, for the Negro is a free man. He is our brother and no man should presume to take away his right to choose. No true Negro church will ever join in helping the white church to uphold "Jim Crow Christianity" in place of Christ's Christianity! White churches are sometimes just as much in need as the colored church."

St. Augustine's Pastor Says Blackshear Need Not Have Been So Brutal

"The Rev. William S. Blackshear, rector of St. Matthew's P. E. Church, McDonough st. and Tompkins ave., is a man who has come into this community as a gross misfit and I feel that he would be better and more at home in Texas than he is in Brooklyn and would be conferring a great favor upon us by returning there," declared the Rev. George Frazer Miller, rector of St. Augustine's P. E. Church, Lafayette and Marcy aves., yesterday morning in discussing the recent exclusion of Negro parishioners from St. Matthew's before approximately 300 members of his congregation.

"It is an almost tragic thing that a man like the Rev. Mr. Blackshear should take the place of that splendid character, Dr. Frederick W. Norris. I deeply regret that a man should come here from the State of Texas, or any other State for that matter, and inject antagonism where there has long been harmony. His act has incensed the entire community. Any man who undertakes to cast aspersions on any group of people is grossly misinterpreting the word of God.

"Need Not Have Been Brutal."

"The Rev. Mr. Blackshear says that St. Matthew's is a white church and he means to keep it so. He also says that he knows the South. Well, I knew the South long before Mr. Blackshear did, and in some sections of it there are families where some members are white and some are colored.

"If Mr. Blackshear felt that the colored people could advance further among themselves, he need not have been so brutal about it.

Against Enforced Membership.

"Mr. Blackshear asked me himself to call upon his colored parishioners with a view to having them attend St. Augustine's and I refused; I am opposed to 'enforced membership' in my church."

THE WRONG TACTICS

Pittsburgh Courier 10/12/29

LAST week's Pittsburgh Courier told of the refusal of Negro waiters in Brooklyn, N. Y., to serve the Rev. William S. Blackshear and three women companions in a fashionable restaurant. It is related that Rev. Blackshear then called the Negro headwaiter who upheld the waiters. The result was that Rev. Blackshear had to go elsewhere for his dinner. It will be recalled that the minister recently gained a great deal of notoriety because of his advice to Negro members of his church to go elsewhere to worship because people of color were not wanted.

While we can understand the feelings of the waiters, we think they adopted the wrong tactics. It is hard to see what principle was involved or what end was served by their refusal to wait on a patron. It just happened that they succeeded in forcing the very frank Episcopal pastor to go elsewhere to eat, but suppose the management of the establishment had not upheld them? Out they would have gone into the street.

Employes have no business carrying their personal grievances onto the job. Their duty is to do what they are told to do and paid to do. This is especially true of Negro employes whose position in the industrial world is none too secure at best. If they do not wish to perform the tasks for which they are hired, then they should quit. Negroes have been and are too frequently the victims of discrimination in public places without practicing it on their own account. If Negro employes of white employers are going to refuse to serve all white people who believe in racial segregation, then indeed will our unemployment problem be infinitely more serious than it is. If these race conscious Negroes are so anxious to show their opposition to racial segregation and those who espouse it, they should join some such organization as the National Association for the Advancement of Colored People and have the fighting done intelligently and effectively.

BROOKLYN ~~EAGLE~~

Color Line Discussed At Nazarene Church

OCT 4 1929

"If the Rev. Mr. Blackshear is in the church, will he kindly come to the platform," said the Rev. Henry Hugh Proctor, D.D., pastor of the Nazarene Congregational Church at a meeting held on Sunday night to discuss the color line.

The members of the large congregation, composed of both white and colored people, gazed about looking for the rector of the Church of St. Matthew, but he had not come in response to the initatvion sent him by Dr. Proctor. There were, however, two white ministers present, as well as William Pickens, the noted colored orator. One of the white ministers, the Rev. Paul E. Baker, from Texas, secretary of the Council of Churches, in the Harlem District, declared that there was a growing group of white people at the South who stood for libral treatment of their colored neighbors. He stated that the Blackshear incident was symtomatic of conditions elsewhere, for lines are being drawn both North and South, but that racial adjustment could only be found in the church of Jesus. He declared that the church would rise or fall on the stand it takes on the race problem.

William Pickens, who has lately returned from Germany, stated that in his opinion the colored race was indebted to Mr. Blackshear, as his stand had made people come out in the open and also do a lot of thinking. He admitted that Mr. Blackshear might have courage, but said that courage was not much good without judgment.

"Mr. Blackshear had a wondeful opportunity," he said. "If he had got up in his pulpit and stated that his congregation and his vestry wanted the colored people to get out, but that he as a minister of God believed that the church was meant for all people, regardless of race or color, he would be occupying a fine position today. There's something in the church that all people admire, and nobody likes to see the church falling down."

Dr. Proctor eulogized the colored church as offering congenial social fellowship for a warm hearted people as well as superior opportunities for the development of the colored race along the line of preachers, teachers, workers and writers, and he begged all colored people who are without the church to come into it. A beautiful musical program was rendeerd with the aid of Mrs. Ma[illegible] Bergen, director.

NEW YORK SUN

OCT 18 1929

Cardinal Repudiates Color Line

Assures Negroes Equality in Church and Dares Pastor to Bar Any.

A letter of Mgr. Thomas M. O'Keefe, pastor of the Church of St. Charles Borromeo, concerning a racial question in church attendance, has been approved by Cardinal Hayes, the National Association for the Advancement of Colored People has been informed. Cardinal Haves sailed for Rome last Monday.

The Cardinal received a letter from the association on October 8, asking whether or no he approved the announcement of Mgr. John L. Belford, pastor of the Roman Catholic Church of the Nativity, Brooklyn, that if negroes became numerous in his church they would be excluded. The Cardinal gave the letter to Mgr. O'Keefe, whose church is at 214 West 141st street, to answer.

Mgr. O'Keefe answered the letter. The negro organization, however, again wrote to the Cardinal and requested an expression of opinion direct from him. Whereupon the Cardinal wrote to Mgr. O'Keefe just before sailing instructing him to inform the association that Mgr. O'Keefe's letter had been written with the consent and approval of the Cardinal.

'Brother in Christ.'

Mgr. O'Keefe's letter said in part:

"As 'one swallow does not make a summer,' so one priest does not stand for the Catholic priesthood. In this case Mgr. Belford is 'solus in Israel.' You must remember you cannot get any large body of people together without finding some who differ radically from the others, and you are lucky if there is only one.

"He [Mgr. Belford] is not a New York pastor. He belongs to Brooklyn. Let him follow out his threat and see what would happen to him. Every Catholic Church is wide open for any one who wishes to enter it for devotional purposes. Of course, parishes are established for the sake of order, and the people in the neighborhood are supposed to make use of the church nearest to which they live. Missionary churches set up for any particular work may take in members from near or far, but a Catholic who for any special reason may desire to attend occasionally a church miles from his home may do so without let or hindrance.

"We had believed as you did that no Catholic priest would give out such sentiments, and you may be sure that your resentment at their expression is not a bit more positive than ours and that our grief over the incident is deep and will be last-

"His [Mgr. Belford's] publication n this case does not represent the attitude nor the spirit of the Catholic Church. It is the very opposite, not only of that attitude and spirit, but of the very doctrine of the Catholic Church.

"The church's attitude in this matter may be divided into two parts.

"(a) The church's attitude (universal) toward the negro.

"He is a brother in Christ. The church has the same duties toward him as toward any other member of the human race; and he has the same rights and privileges in the church as any one else.

"(b) The church's attitude toward the Brooklyn incident.

"This concerns the local Bishop. He will act only after he has studied the situation thoroughly. The Catholic Church is often accused of being slow, and she is where there is no crying need for speed. She finds the principle safe which says, 'Festina lente' (Make haste slowly).' "

Mgr. Belford's Reply.

"I do not represent the Brooklyn diocese," said Mgr. Belford last night. "I do not represent the Catholic Church, but speak for myself and for my parish. Within 250 feet of my church there is a church for Catholic negroes. There they have every service the Catholic Church conducts. If there were not a negro church near by which had ample room and adequate service I would welcome negroes, as I did until the negro church was established."

Discrimination - 1929

New York.

EXPLAINS BARRING NEGROES IN CHURCH

The Rev. W. S. Blackshear o St. Matthew's, Brooklyn, Says It Is a Matter of "Policy."

Times

FOUR AT THE SERVICE

9-17-29

Rector Denies Racial Bias—Asserts Negro Congregations Near By Need Them.

New York, N.Y.

Denying that racial prejudice was the reason for his announcement on Sunday that his church "did not want negroes' money or negro members," the Rev. William S. Blackshear, rector of St. Matthew's Protestant Episcopal Church, McDonough Street and Tompkins Avenue, Brooklyn, said, in an interview yesterday, that his action was dictated by "church policy."

"There are two other Episcopal churches for negroes in the neighborhood," he said, which negroes should attend. These churches need negro members. St. Matthew's is a white church and it is desirable that only white persons should attend its services. We have a few negro members, however, who may remain, if they wish."

Suggests Other Churches.

At the service on Sunday the Rev. Mr. Blackshear read the following paragraph from the church bulletin:

"The Episcopal Church provides churches for negroes. Several of these churches are within easy reach of this locality. They are in need of the loyal support of all true negro churchmen, therefore the rector of this parish discourages the attendance or membership in this church of the members of that race."

There were four negroes at the service. A young negro woman rose and, with tears in her eyes, left the church. The other negroes sat silently with bowed heads. Several white members of the congregation audibly displayed their astonishment at the announcement.

The Rev. L. C. Dade, rector of St. Barfnabas' Protestant Episcopal Church, Belmont Avenue and Fulton Street, one of the two Episcopal churches for negroes in the neighborhood, evidenced no surprise last night when informed of the Rev. Mr. Blackshear's announcement. "Mr. Blackshear," he said, "has indicated his attitude toward the colored churchman on previous occasions. I do not care to make a direct criticism of his action without giving further thought to the matter. I will say, however, that I believe churches should be open to and free for all people and races, just as Jesus Christ loved all races and showed prejudice to none."

Warden Is Silent.

Although the Rev. Mr. Blackshear said that his policy in barring negroes has been endorsed by the vestry of the church, Howard D. Joost, senior warden, when asked his opinion of the matter, said, "I would rather not express an opinion." No statement on the subject could be obtained from Bishop Ernest M. Stires, who is out of town.

The Rev. Mr. Blackshear was installed as rector of St. Matthew's Church on June 23, 1929. A dissension in the congregation, which caused a number of the members to withdraw, was provoked by the question of his succeeding the Rev. Dr. Frederic W. Norris, the retired pastor. It was then alleged that a committee of three out of twelve vestrymen and two wardens drew up the contract and obtained the Rev. Mr. Blackshear.

He was born in Anderson County, Texas, in 1893, the son of a Southern cotton planter. He studied theology at the Virginia Theological Seminary. As captain of Company H, 360th Infantry, he participated in the St Mihiel drive and was cited for conspicuous bravery.

NEGRO 'THANKS' PASTOR FOR BARRING HIS RACE

Tells Blackshear He Can Now Lie Abed Sunday Mornings With Clear Conscience.

Times 9-20-29

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"Even though many other condemn you," Mr. Pickens wrote the Rev. Mr. Blackshear, "I, with a truly mixed emotion, thank you. You see, I live in Macon Street near your church. I pass your church doors twice every day. I have done this for over a year now and my conscience was sitting heavy upon me because I had never entered your sacred portals even on a Sunday.

"Every man has two selves, according to you preachers, and one of those selves told me to go to church and the other has just as stoutly taken the side of my lazy Sunday-morning bones, while with the other self fought Intelligence, Conscience, and Bringing-up. Those are three powerful allies, and sometimes methought the struggle would soon go against my natural disposition to stay away from sermons and church ceremonies, especially among white people in America.

"But whenever I began to weaken and to yield to the respectable idea of going to church, the Devil, the ever-present ally of my lazy bones would whisper to me in my bed of Sunday drowsiness: 'Don't go! They don't really want you there. The preachers talk about 'universal brotherhood,' but they are hypocrites and liars. They know that there is no such thing as human brotherhood for all men in 999 white American churches out of every 1,000.'

"Thus the Devil and the better self have had it, up and down—round and round. And such was the tenacity of conscience and habit, that it sometimes looked as if the better self might win, and my lazy bones be dragged out of bed earlier a-Sundays. But now you have joined foorces with the Devil (and with my lazy bones), and I will be able to sleep soundly when your bell rings, or to pass your sacred portals a dozen times a day with a light heart. You have broken the impasse; as they say in diplomatic language, you have 'magnificently clarified the situation.' The Devil (and my lazy bones) will thank you—Selah!"

Hypocrites In White

A Brooklyn, New York Episcopal pastor told his congregation last Sunday that attendance of colored people at his church will no longer be permitted and informed those colored people present that "the Episcopal church provided churches for Negroes." Bishop Stires was present when the strange announcement was made but refused to comment on the procedure merely adding that "it would be a pity if anything were said of such a nature to indicate that Negroes were unwelcome in the Episcopal church." Of course Bishop Stires had heard what Rev. William Blackshear had just said and Blackshear had just said that colored people would no longer be permitted to attend his church and that is indicative of the fact that the Episcopal church is ready and willing to draw hard and fast lines of racial distinction even in the matter of religious worship. This information, however, should not come as a shock to the American colored people for by now they know or certainly should know that the Protestant church was deeply interested in the Ku Klux Klan and was in sympathy with the doctrines of white supremacy and race purity.

The attitude of the Protestant church as exemplified by the Brooklyn pastor does not shake our faith in Christianity nor does it any way discourage us. If the attitude as expressed is inspired by Christian faith and arrived at after a conscientious attempt to follow out the mandates of the Bible we would probably come to the conclusion that there was something wrong with the doctrines of Christianity; but Christianity teaches brotherhood and love. Christ, the Jew, never once expressed himself in favor of such hypocrisy as the Rev. Blackshear has revealed. God must be pushed out of the Protestant Episcopal church of St. Mathew in Brooklyn and little devils must be perched on its mocking spires and coiling in its spacious pews undisturbed and unfraid. The devils know where they belong.

Will Hays, Czar of Moviedom, objects so strenuously to the showing of a black priest in Gloria Swanson's latest picture, Queen Kelly, that the film has not yet been thrown on the silver screen for the public to gaze on. Hays, too, is a Protestant and is an elder in the Presbyterian church. He states that the showing of a black priest would affront devout religious followers and white audiences. There have been many priests of black skin and there will be millions of black people in heaven if piety and goodness is the yardstick by which the Everlasting Father will measure them. Blackshear and Hays are contemptible, ludicrous exponents of a wonderful religion but we are loath to state that they represent many millions and their opinion is shared by "free born, Protestant American whites."

The white man's Christianity has been conveniently used to suit his material desires. It has been perverted to fit the arts and wiles of greedy, avaricious men. They were men without Gods. They worshipped power, glory and riches. They have moulded their Christianity to suit themselves. They have used it to hold human flesh in bondage and in defense of unholy murder. They have used it against the Catholic and against the Jew as well as the lowly black man, but the Christianity as preached by John the Baptist in the wilderness of Judea, by Paul and Jesus himself gives them no solace or comfort. They are like Pharisees "whited sepulchres filled with human bones." Such religion cannot endure and must pass away.

And it will come to pass when hypocrites, murderers, blasphemers will be dashed to pieces. The citadels built for the false Gods of race and gold will crumble down. The wicked elders and their evil flock will be wiped away as they sought to build for themselves kingdoms on earth to last forever. This cry of white supremacy, race purity and a white man's religion will echo with a hollow ring from the tomb of ruthless men.

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Hypocrites In White

A Brooklyn, New York Episcopal pastor told his congregation last Sunday that attendance of colored people at his church will no longer be permitted and informed those colored people present that "the Episcopal church provided churches for Negroes." Bishop Stires was present when the strange announcement was made but refused to comment on the procedure merely adding that "it would be a pity if anything were said of such a nature to indicate that Negroes were unwelcome in the Episcopal church." Of course Bishop Stires had heard what Rev. William Blackshear had just said and Blackshear had just said that colored people would no longer be permitted to attend his church and that is indicative of the fact that the Episcopal church is ready and willing to draw hard and fast lines of racial distinction even in the matter of religious worship. This information, however, should not come as a shock to the American colored people for by now they know or certainly should know that the Protestant church was deeply interested in the Ku Klux Klan and was in sympathy with the doctrines of white supremacy and race purity.

The attitude of the Protestant church as exemplified by the Brooklyn pastor does not shake our faith in Christianity nor does it any way discourage us. If the attitude as expressed is inspired by Christian faith and arrived at after a conscientious attempt to follow out the mandates of the Bible we would probably come to the conclusion that there was something wrong with the doctrines of Christianity; but Christianity teaches brotherhood and love. Christ, the Jew, never once expressed himself in favor of such hypocrisy as the Rev. Blackshear has revealed. God must be pushed out of the Protestant Episcopal church of St. Mathew in Brooklyn and little devils must be perched on its mocking spires and coiling in its spacious pews undisturbed and unfraid. The devils know where they belong.

Will Hays, Czar of Moviedom, objects so strenuously to the showing of a black priest in Gloria Swanson's latest picture, Queen Kelly, that the film has not yet been thrown on the silver screen for the public to gaze on. Hays, too, is a Protestant and is an elder in the Presbyterian church. He states that the showing of a black priest would affront devout religious followers and white audiences. There have been many priests of black skin and there will be millions of black people in heaven if piety and goodness is the yardstick by which the Everlasting Father will measure them. Blackshear and Hays are contemptible, ludicrous exponents of a wonderful religion but we are loath to state that they represent many millions and their opinion is shared by "free born, Protestant American whites."

The white man's Christianity has been conveniently used to suit his material desires. It has been perverted to fit the arts and wiles of greedy, avaricious men. They were men without Gods. They worshipped power, glory and riches. They have moulded their Christianity to suit themselves. They have used it to hold human flesh in bondage and in defense of unholy murder. They have used it against the Catholic and against the Jew as well as the lowly black man, but the Christianity as preached by John the Baptist in the wilderness of Judea, by Paul and Jesus himself gives them no solace or comfort. They are like Pharisees "whited sepulchres filled with human bones." Such religion cannot endure and must pass away.

And it will come to pass when hypocrites, murderers, blasphemers will be dashed to pieces. The citadels built for the false Gods of race and gold will crumble down. The wicked elders and their evil flock will be wiped away as they sought to build for themselves kingdoms on earth to last forever. This cry of white supremacy, race purity and a white man's religion will echo with a hollow ring from the tomb of ruthless men.

RECTOR HIDES BEHIND "SMOKE SCREEN" IN RAISING "JIM CROW"

Flock Formerly Led by Liberal-Minded New Englander Now in Charge of Clergyman From Georgia

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With the leaving of practically all of the former old-time liberal minded Brooklynites of the white race the new clergyman began to build up a new flock recruited in the main from those new Brooklynites with Southern ties and ideas. Worshiping with Negroes was to them distasteful and finally the rector, unable to stand the rising tide of color in his congregation, inserted in his bulletin a notice setting forth his new policy.

Letters Sent Members.

A letter was then sent by the Rev. Mr. Blackshear to those Negro members now on the books of St. Matthew's Church. It follows:

My Dear Parishioners:

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I trust that you will recognize our motives underlying this policy and will realize that it in no sense refers to you who are already members of my parish and who are already very dear to me, but it governs the subject as to the acceptance of any new members.

Hoping you will receive this in the spirit in which it is intended and wishing for you always God's richest blessing, I am,

Faithfully your rector,
WM. L. BLACKSHEAR.

Besides St. Augustine's and St Philip's Churches, Brooklyn has one other Episcopal Negro church, that of St. Barnabas, in the East New York section, of which the Rev. Dade is rector. All three are struggling parishes due to indifferent support by the members of that denomination in Brooklyn, many of whom may be found allied with white congregations other than that of St. Matthew's.

Old-time Brooklynites look at the story from two angles. They resent the bringing to Brooklyn of Southern prejudices, but they recognize the right of the race to support their own churches. None of the three Negro clergymen cared to comment on the Rev. Mr. Blackshear's action.

Dr. George F. Miller was a classmate in college of Dr. Norris, former St. Matthew clergyman, and he was always noted for the broadest views on all questions affecting race. Dr. Norris could not be reached for an opinion on the new turn in his old parish.

A former white member of the parish who asked that his name be withheld had this to say: "That is no more than I expected. Like the average native from our Southern states, East is East and West is West and never should they meet, not even in church. But I wonder what they will do when they go to Heaven and find some of our good colored brothern there? Will they ask St. Peter to provide separate quarters? To be consistent, they should. St. Matthew's Church always valued its colored members in the old days. But these are new days now for the good old parish."

"It is the policy of the Episcopal Church to allow each parish to decide the question of race for itself," the Right Rev. Ernest M. Stires, bishop of the diocese of Long Island said. "The church has no fixed policy. We have many Negro churches that are successful. Whether or not white people and black shall be in the same parish is up to that parish to decide."

The prelate added that the vicar would be within his rights in barring Negroes with the approval of the vestry. James Weldon Johnson, secretary of the N. A. A. C. P., declared that he would ask the vestry to repudiate this brand of Christianity which he said smacked of Missis sippi

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Back of it is a story that marks another period in one of Brooklyn's oldest Episcopal churches long noted for its liberalness, and the cordiality of its clergyman and members for people of the Negro race.

It also reveals once again the taint of the Southerner who brings with him from the South all the old-time prejudices of that section, and injects those prejudices here in the North.

Some of Brooklyn's oldest families have attended St. Matthew's P. E. Church. Under the leadership of Dr. Frederick Norris, former rector, they were encouraged and with a fast growing district made up of a large number of West Indian Negroes, all members of the Church of England, St. Matthew's Negro membership continued to grow.

Following a long illness, Dr. Norris was recently forced out of the rectorship of St. Matthew's and the Rev. William S. Blackshear was imported from Georgia to supplant Dr. Norris, who, incidentally, was a native of England, although for more than fifty years a resident of New York.

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The Rev. Mr. Blackshear explained that there are in his church membership several colored families of whom he is especially fond, and he emphasized that he does not desire that any of them leave. He said he had talked over the situation with them and they appreciated his point of view.

The Brooklyn rector explained that his church is located in a community which is becoming more and more settled by colored families and that any additional race membership would suffer because it would receive no officers in the church and therefore, would have no opportunity for personal development.

"I believe that in the present organization of American society an small group of Negroes absorbed in a large white group, will be submerged. As a matter of civic pride and because ofgreater opportunities, any new members of the Episcopalian church here should prefe to go where their talents would no be hidden under a bushel, but where they might attain a highly develop

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The announcement made Sunday morning, September 15 brought consternation to the congregation, in which there were a few colored worshippers. One woman is reported to have begun to weep, and left the church dabbling her eyes with a handkerchief. An elderly man, the only Negro man present, bowed his head until end of the service, whe nhe left without making comment.

Woman Was Hysterical.

Miss Emmeline Munt, employed as a housekeeper by Dr. Frank E. Wilson of 1242 Bushwick avenue, a former congressman, was an attendant at the morning service, although she is not a member of the church, it being convenient to her home. When she reached home after the service she was hysterica land this led to her being questioned by Dr. Wilson. She declared that the minister had said he wanted neither Negro money or Negro members.

When seen, Dr. Wilson spoke highly of Miss Munt. He said she came here from the West Indies about fifteen years ago, that she is about thirty, and had been in his employ for three years, during

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Says It's Parish Matter.

Bishop Ernest M. Stires, presid continued, saying: "Nevertheless, it would be a great pit yif anything were said c

Discrimination - 1929

New York.

SEARS, ROEBUCK WILL NOT FINANCE NEGRO HOME BUYERS HERE

Mail Order Concern Headed by Julius Rosenwald, Noted Philanthropist, Draws Color Line in Attractive Plan for Sale of Ready-Cut Houses

Sears, Roebuck & Company, the largest mail order concern in the United States, whose guiding genius is none other than Julius Rosenwald, a philanthropist, who has donated several millions of dollars to Negro schools and colleges, Y. M. and Y. W. C. A.'s, draws the color line on Negroes who seek to purchase ready-cut homes from that company through the building and loan department

No matter how good the financial standing of the prospective home builder may be, no matter what his income, if he is a Negro, Sears, Roebuck will not finance his home, despite the fact 2,200 such homes have been sold and erected in Greater New York territory.

Policy a Surprise.

Information that Mr. Rosenwald's firm discriminates against Negroes will come as a distinct surprise. His philanthropic activities among Negroes are probably the most widely known of any capitalist in the country.

The Sears, Roebuck catalogue is an integral part of nearly every Negro household in the rural sections of the South. From it he purchases everything from a toothpick to a furnace. The total amount of money Negroes spend with the famous mail order concern annually would run into a huge sum.

Yet the same safeguards deemed necessary to the financing of homes for white people are insufficient for the financing of homes for colored people.

Has Donated Millions.

This policy becomes even more inconsistent when contrasted with Mr. Rosenwald's philantropies for the benefit of Negroes.

In 1911 he agreed to give $25,000 toward the erection of Y. M. C. A.'s for Negroes provided $75,000 was raised by other subscriptions, and these donations are responsible for nearly all of the Y. M. C. A. buildings erected for Negroes since that time. He gave $25,000 towards the Y. M. C. A. buildings in Harlem and Philadelphia.

Up to 1917 the Julius Rosenwald Fund had contributed $889,379 for "charitable, scientific, educational and religious purposes" among Negroes, and up to 1924 he had expended nearly two million dollars toward the erection of rural schools for Negroes in the South.

Donations to Negro projects have continued up to the present time, and last year Mr. Rosenwald was awarded the Harmon Medal for his contributions to the betterment of race relationships in the United States.

Salesman Apologetic.

The injustice of such an arrangement seems to be realized by the men in the company's New York office at 115 Fifth avenue. I. K. Weed, white, one of the pleasant salesman to whom one is referred when inquiring about the plan, said in an interview Friday that, if it were up to the managers of the New York office, colored people would be allowed the same benefits of the plan as whites. Mr. Weed was plainly embarrassed by the reporter's candid questioning. He said, "I'm letting you down as easily as I can, without hurting your feelings."

Before broaching the color question, the writer was given a catalogue describing the Sears, Roebuck "Honor Bilt Modern Homes," and their plan of financing, and was told to read every word of it and return with the proper documents from a building and loan association, prepared to pay cash.

Must Pay Cash.

Mr. Weed explained that the Jim Crow order came directly from their Chicago office. Colored people, he said, can only purchase the "Ready Cut" homes by paying cash in full, or by an arrangement with a bank or a building and loan association, but not with their own financing department.

If you are white you may purchase a Sears, Roebuck ready-cut home by making a small down payment and receiving a loan from the Sears, Roebuck Building and Loan Department sufficient to cover all necessary charges involved in completing the building. Interest, mortgages, taxes,

Mail Order Concern Draws Color Line

(Continued from Page 1.)

insurance and all other charges are included.

If you are colored, the company will sell you anything you want with which to build or equip your home, but only for cash.

An Opportunity Denied.

Addressing its (white) readers, the catalogue says: " 'Honor Bilt' contruction is an ideal investment for anyone who wishes to use this method to make greater real estate profits. Your loan, made through our Building and Loan Department, can be paid back in 5 to 15 years, depending upon your own choice.

"The loan is made immediately. Our material goes forward from our mills and the money for the labor is sent to you as you need it. You do not have to wait until the house is built before getting your loan."

Interest is figured at the rate of six per cent per annum. There is no interest piled on interest. No mortgage companies to worry about. No discounting of your paper, all of which makes the Sears, Roebuck home building plan attractive to prospective home owners. Just why this encouragement to good citizenship is denied to the Negro was not disclosed.

School Teacher Barred at Movie

Had Been Sent Special Tickets to Flying Field Pictures

Color discrimination barred Miss Edith M. Ferguson, 205 West 138th street, a teacher at P. S. 99, Manhattan, from attendance at the auditorium on the sixth floor of the Equitable Life Building, 398 Seventh avenue, near Thirty-second street, where she had been especially invited Friday night by Brady, Cryan and Colleran, Inc., same address, to a private showing of motion pictures of "Fitzmaurice Flying Field Dedication" at Massapequa Park, Long Island.

James Elder, white, one of the representatives of the Long Island realtors and developers, is said to have told Miss Ferguson very frankly that she would not be admitted because she was colored, although she held two complimentary tickets for reserved seats.

The letter of invitation which was sent Miss Ferguson and signed by W. J. Brady said in part:

"As a member of the educational profession, you are doubtless eager to become more familiar with the epochal growth and development of flying. Knowledge of these facts will enable you to speak with greater authority on the subject among pupils and associates. The enclosed tickets are good for one showing of the motion pictures, with accompanying lecture."

The lecture was on "Aviation's Progress." The flying field was named after Col. James C. Fitzmaurice, one of the flyers of the monoplane "Bremen."

Mr. Brady's real estate firm are the owners and developers of Massapequa Park, where they have a flying field.

SENTINEL
ROME, N. Y.

SEP 27 1929

40 "Perplexed" Ministers.

The recent action of an Episcopal rector in reading a formal statement before his congregation that he did not "encourage" the participation of Negroes in the services, has not only brought down upon his head the reproof of his bishop and resulted in a nation-wide discussion of the treatment of the several races in the Christian churches of this country, but has caused some forty Protestant ministers of New York and vicinity to append their names to a rather interesting document.

Frankly basing their remarks upon the Brooklyn episode, these two score ministers of the gospel of Jesus of Nazareth observe that "again and again our missionaries, at home and aboard, have been embarrassed by the failure of the churches to make themselves inclusive, although professing a religion which transcends racial barriers." While at the present time attention is "being fastened upon a single instance", they confess "a more general guilt and perplexity." If, say they, "the church seriously intends to make her congregations spiritual fellowships, she must look squarely at this by no means easy question of rendering it homelike to folk of various races." From these premises they proceed: :

We therefore think it behooves us and our fellow churchmen to re-examine the nature of the religion we claim to be universal, to study the situation in our neighborhoods, and to endeavor to create brotherhoods worthy of the name of Jesus.

It is not, of course, merely a matter of races. The question of social position within the races is quite as much concerned. No r is there anything new in the problem. It was faced in the very first years of Christianity, finding expression in the dream or vision of the cloth let down from heaven containing the various kinds of meat from which the apostle was required to take and eat. Was the new religion to be preached to Gentile as well as Jew? The verdict of the early church was in the affirmative. But even while the Great Teacher trod the earth the attitude of the rich man was present. It was required of some that they "leave all" and follow the Master. The assertion was made that a camel might as easily pass through the eye of a needle as for a rich man to enter the kingdom of heaven. Communism figured in the early church, all members being reduced to an equality. This later found expression in the monasteries and nunneries. As Christianity spread, the clergy sought to bow the haughty to the earth, to effect at least a semblance of humility and of common brotherhood by requiring kings and queens, emperors and empresses, to wash the feet of so many beggars or pilgrims yearly, as the case might be.

In modern times one religious denomination after another has split more largely over social distinctions than appears to be commonly recognized. This is more readily seen by the breaking up of local units of one or another of the churches. In towns where there is really no need for more than one society of any denomination, and perhaps no need for more than a single religious organization, we find the richer or more wealthy members withdrawing to a more fashionable location, or the poor stepping off to obtain more "spiritual" leadership.

Well may the two score ministers confess their perplexity. In general convention a church may declare itself in favor of "making her congregations spiritual fellowships;" but when it comes to the separate units we find another state of affairs. Our forty confess that what the one Brooklyn rector has done openly in turning the cold shoulder to the Negroes, "many of us have tended to do subtly, though perhaps unconsciously." Exclude the matter of race and refer merely to grades in wealth or education or to social cliques, and it is certainly so. Who does not deem himself superior to some of his fellows, and find it virtually impossible not to show enough condescension to wound the sensitive?

BULLETIN
NORWICH, CONN.

SEP 20 1929

IN THE WRONG BUSINESS

Whether he expected it or not the rector of an Episcopal church in Brooklyn has received a storm of protest because of the statement which he made in his pulpit to the effect that his church was a white church and he did not expect it would be attended by Negroes He claimed that there were several churches in the neighborhood which serve the Negroes and it was expected that they would go there.

This is most unusual attitude for any clergyman to take and it is questioned whether it represents the sentiment of the church of which he is the rector. It would not seem to be inasmuch as there are number of Negro members of that church and Negroes in that neighborhood have been accustomed to attend services there.

The explanation of the matter seems to lie in the fact that the clergyman belongs in Texas and the views which he expressed would appear to be those of a southerner. That throws a different light upon the situation but it has put before that particular church the question of whether the wish of a southern preacher in a northern church is going to upset the policy of that church and diocess.

It is a new practice for a minister of the gospel to tell any worthy members of a congregation, whether members of the church or not, that their attendance is no longer desired. This is true regardless of color, for the opportunity to worship God is seldom created in the north on the color line.

That members of the congregation, members of the denomination and fellow clergy men should denounce any such proclamation is only what should be expected. Such a declaration indicates that the rector is not only in the wrong part of the country but in the wrong country and business.

BROOKLYN EAGLE

SEP 28 1929

Mr. Blackshear Not Alone In Objection to Negroes

The Rev. James B. Adams, pastor of Concord Baptist Church, declared today that the Rev. William St. John Blackshear, rector of St. Matthew's P. E. Church, is not alone in excluding colored members from St. Matthew's Church. With him stands his vestry and many other clergymen of all denominations in Brooklyn. He simply happens to have more nerve, coming from Texas, and dares to put in print and say publicly what he thinks.

"There is no excuse for the existence of a Negro church nor a white church. Mr. Blackshear's action ought to make some Negroes change their route to Heaven if not their timetable. The deeper meaning of the Blackshear action is just this that love and love only will overcome."

NEW YORK HERALD

SEP 28 1929

Church Council Calls for Race Problem Survey

Blackshear Discussion Leads to Order for Report on Question in 27 Creeds

Negroes to Help Study

Session on Dec. 6 to Hear o Result; Mr. Hoover Praise

The Administrative Committee of the Federal Council of the Churches of Christ in America directed the Council's Commission on Church and Race Relations yesterday to make a study and prepare a report on the whole problem of the church contacts of white and Negro members of the council's twenty-seven affiliated denominations.

The decision to have the study prepared followed a two-hour discussion of church policy in race matters, during which frequent reference was made to the Rev. William S. Blackshear rector of the Protestant Episcopal Church of St. Matthew's, in Brooklyn and his announcement that his congregation does not encourage the attendance or membership of Negroes. The administrative committee requested that the report be submitted at the annual meeting of the executive committee of the Federal Council at Chicago on December 6. The meeting of the administrative committee at 105 East Twenty-second Street was a closed session and was attended by forty members, some of whom represented Negro churches.

The Rev. Dr. Samuel McCrea Cavert, general secretary of the Federal Council, said that the question of racial contacts in churches was "brought before the administrative committee by interested members who felt that it was important for some clarifying statement to be made." He said that the majority of those at the meeting felt that instead of disposing of the matter hastily by issuing a statement immediately they should have the questions given to the Commission on Church and Race Relations for report Dr. Cavert added that the Blackshear incident was fully discussed.

George Edmund Haynes, Negro secretary of the Commission on the Church and Race Relations, explained that resolutions calling for the study made no mention of Mr. Blackshear because it was thought that the study should cover the entire field of race relationships in churches rather than take notice of any one incident involving "an unconspicuous local clergyman."

Active work on the study will be done by the committee of direction of the Commission on the Church and Race Relations. Both white and Negro churches will be represented on the committee, which will have as the chairman the Rev. Charles N. Lathrop of the Protestant Episcopal Church New York City. The members will include the Rev. George L. Cady, the Rev Ralph E. Diffendorfer, Mrs. Lucius R Eastman, the Rev. George Hovey, Dr William Lloyd Imes and Dr. Channing H. Tobias, all of New York City. Members from other cities include Bishop George C. Clement, of African Methodist Episcopal Zion Church, Louisville Ky.; Miss Caroline B. Chapin, Englewood, N. J.; the Rev. J. W. Perry, of the Methodist Episcopal Church South Nashville, Tenn.; the Rev. Florence Randolph, African Methodist Episcopal Church of Summit, N. J.; Bishop Reverdy C. Ransom, African Methodist Episcopal Church, Oceanport, N. J., and the Rev. A. M. Townsend, National Baptist Convention, Nashville, Tenn.

Bishop James Cannon jr., chairman of the Board of Temperance of the Methodist Episcopal Church, introduced a resolution that the administration committee express appreciation of President Hoover's statement on prohibition enforcement in the District of Columbia. The resolution, which was adopted without opposition, praised particularly the President's statement that "it is the intention not only to secure the fullest enforcement in the district possible under the organization of enforcement agencies, but to make it a model in this country."

The vestry of St. Philip's, a Negro Protestant Episcopal Church in Brooklyn, yesterday notified Bishop Ernest M. Stires of the Protestant Episcopal Diocese of Long Island, and the National Association for the Advancement of Colored People, that it officially remonstrates against Mr. Blackshear's announcement. The protest was included in resolutions adopted by the vestry pledging maintenance of a house of prayer open to persons of all races.

HERALD

Summit, N. J.

SEP 27 1929

"THE COLOR LINE"

Parallel and contrast are both to be observed between a recent incident in Summit and one in Brooklyn, N. Y. In the latter city the rector of a church declared that hereafter that was to be a white folks' church, in which colored people would not be wanted. He did not exactly say "No niggers need apply," but it would have been difficult to express that sentiment more clearly or more emphatically than he did in other words. We notice with much satisfaction that there has arisen a widespread storm of protest against his course among the clergy of his own and other denominations, the result of which is to be seen and may be significant.

On the other hand there was in Summit the formal opening of a Colored Branch of the Young Men's Christian Association, which was prominently participated in by a number of the most representative white laymen of various churches of the city, and the dominant note of which was the close fraternal relationship which was to exist between this branch and the parent organization and the equality of mutual respect that prevails between them.

There is, we say, a parallel between the two cases, because there are in Brooklyn several churches composed entirely of colored people, and the rector to whom we have referred now "casts an anchor to windward" by insisting that he had their interest at heart and that he wanted not merely to exclude colored people from his "white" church, but to get them to attend and thus strengthen the colored churches. We may concede that to be desirable, provided always that the colored churches were as accessible as the white one; for we do not think it reasonable to require colored people to go several miles to a church of their own race and color when there is a white church just around the corner.

But if that was his motive, he manifested it in a most unfortunate way. Obviously the proper—we may say, the decent—procedure would have been to seek the co-operation of the pastors of the colored churches and through them to persuade the colored attendants at his church to transfer their membership and allegiance to them. That would have been far more effective and would have avoided any possible ill-feeling. What would have been thought of the Summit Y. M. C. A. if, instead of cordially co-operating with the colored people in organizing a branch of their own, it had issued a pronunciamento to the effect that "No Negroes were wanted in the Y. M. C. A.?"

We believe that it is best—and we know that our colored friends and neighbors agree with us—that in every community where their numbers warrant it, the colored people should have their own churches, as they have in Summit their own Y. M. C. A., their own social clubs. We are certain that ninety-nine per cent. of them prefer such an arrangement, and that it is greatly to their advantage But we also insist that such an arrangement should always be made at the desire and for the benefit of the colored people themselves, and not because of any arrogant exclusion policy on the part of the white people.

NEW YORK AMERICAN

SEP 30 1929

Negro Ouster Doesn't Break Episcopal Law

The Rev. William S. Blackshear violated no canon of the Episcopal Church in placing a ban on increased negro membership in his parish, the House of Bishops, in session at Atlantic City, ruled yesterday.

Many protests against the action of the rector of St. Matthew's Church, Brooklyn, had been forwarded to the Right Rev. John Gardner Murray, Bishop of Maryland and executive head of the House of Bishops.

It was announced the bishops would takpe no action in the matter.

Discrimination - 1929

North Carolina.

GRANT DRUGGIST PERMIT AFTER 10 MOS. HOLDUP

BURLINGTON, N. C.—After a wait of ten months for his license to operate a drug store, Dr. I. W. Wooten was given a permit beginning July 1.

The clerk at first refused a permit, declaring he didn't approve of a Negro drug store in town, which has 10,000 colored and 20,000 whites. The board of aldermen sustained the clerk.

Wooted hired a lawyer and secured his permit.

East Tennessee News
7-18-29
Knoxville, Tenn.

Discrimination - 1929.

Ohio.

Ohio Bills Aimed at Race Blocked by Legislature

No "Race" Designation on Poll Books—Measure to Bar Masons, Elks and Pythians, Killed.

COLUMBUS, Ohio — A covert attempt to embarrass colored voters by requiring race identification at registration was successfuly blocked by Representative Perry B. Jackson, of Cleveland as the 88th General Assembly of Ohio drew to a close last week.

Under old laws and also under the original draft of the proposed new election code no racial identification was required. However, in subsequent drafts the words "race or color" were inserted. Upon protest by Representative Jackson, the Senate committee struck out the words "or color" but passed the bill with the word "race" still in it.

Jackson, however, appeared twice before the House elections committee and finally succeeded in having the objectionel word stricken out.

Fraternal Bill Killed

Jackson was also successful in killing a bill providing for the registration of fraternal names and insignia. The effect of the bill was such that colored Masons, Knights of Pythias and other fraternal societies bearing the same name and insignia as that of white fraternal organizations would have been forbidden to use their present names and insignia.

White Workers Leave Hotels Because of Race Segregation

CLEVELAND, Ohio.—By pulling out over two hundred white delegates from hotels which refused to accommodate Negro delegates to the convention of the Trade Union Educational League, August 31 to September 2 the new trade union center organized at that convention immediately put into effect that section of its program calling for full social, political and racial euality for the Negro workers. The delegates were pulled out en masse and the hotels picketed. The offending hotels were Hotel Inn and Kennard Hotel.

CAUGHT "FLATFOOTED"!

COUNCILMEN BROWN AND GEORGE SAY COUNCILMAN GREGG DID SAY IT.

Gregg Opposed to Our Girls Entering City Hospital School for Nurses in Common With the Girls of All Other Classes or Races in This Community.

When Councilman Russel S. Brown brot up his resolution, in the caucus of Republican members of the City Council, to open the local City Hospital to our girls, desiring to become trained nurses, and to our internes, Councilman Gregg objected to it saying that it was not time to expect our girls to train for nurses with white girls at that public institution. What do you think of that? Our boys and girls have been studying and training together in the public institutions of this city for more than fifty years. Brown is also alleged to have said that Gregg asked that what was said in that meeting would not be repeated on the outside and that he (Brown) refused to accede to Gregg's request. The following letters are pertinent and self-explanatory.

Cleveland, Apr. 6th, '29.

Hon. Harry C. Smith,
Editor **Gazette**, Cleveland, O.

Dear Sir:—I am somewhat surprised to read your editorial "Not Time" of April 6th publication, an absolutely false statement accredited to me and by Rev. Russell S. Brown. It will be hard for me to believe that Rev. Brown reported such a falsehood, for I have high regard for him as a Christian gentleman.

I believe that no man has labored harder for negro advancement in Cleveland than I, and yet I wish to add that, I have more confidence in moral suasion and diplomacy as methods of achievement than radicalism.

Very truly yours,
E. J. Gregg, M. D.

Councilman Gregg says he didn't say it, while Councilmen Brown and George say he did. The difference is only a question of veracity between the gentlemen named, **with two against one.** Therefore, the preponderance of evidence is **against** Gregg.

If Gregg has ever "labored hard for 'Negro' advancement in Cleveland" we have failed to learn of it, tho we have watched his career here ever since he landed, from "down home".—Editor.

Brown Says Gregg Said It.

Cleveland, O. ,April 9, '29.

Hon. Harry C. Smith,
Editor **Gazette**, Cleveland, O.

Dear Sir:—I appreciate your calling me over the telephone and apprizing me of that part of Dr. Gregg's letter to you which refers to me. I did not give you the information which was the basis of your editorial but I presume you got it from some one **who had talked with me about the matter.**

First, let me give you the "heart" of the resolution referred to:

"That a special committee of three members of this Council, to be appointed by the mayor, is hereby authorized and directed to investigate the operation of the City Hospital and any contracts of the city with any institutions or agencies with a view of ascertaining whether full and equal opportunities are accorded all citizens for training in medical and nursing professions".

This was discussed in a meeting among a number of friends. It was at that meeting that **Dr. E. J. Gregg opposed the resolution** on the ground that it was **untimely**; that there existed an organization of white nurses which would not allow their members to work with colored nurses, and if we tried to force colored girls into the City Hospital it might disrupt the morale of the entire hospital.

I maintained then, as I do now, that an official investigation and report on the matter will give us a basis on which to work. It is both timely and **right** to open the City Hospital to our boys and girls. This is as near as it is humanly possible to quote the facts.

The doctor (Gregg) and I were not the only members of our race present. Atty. Clayborn George, councilman, was also present. Please call him and ask him to relate what he understood Dr. Gregg to say. Mr. George favored the resolution, as did most persons present.

Very truly yours,
Russell S. Brown.

George Also Says Gregg Said It.

Cleveland, April 9, '29.

Hon. Harry C. Smith,
Editor **Gazette**, Cleveland, O.

Dear Mr. Smith:—In answer to your inquiry over the telephone, today, with reference to statements made by Dr. E. J. Gregg, I wish to advise that I was present at a meeting where a proposed resolution of Rev. Russell Brown was being discussed. This resolution in substance asked for an investigation on the part of the City Council of the City Hospital with reference to equal opportunities being furnished to all people for the training of nurses and internes. According to my best recollection, Dr. Gregg said that the American Association of Nurses of New York and Philadelphia objected to the training of white and colored nurses in the same hospital, and because of the attitude of the American Nurses' Association he thought the resolution was untimely. He further said that if colored nurses were placed into the City Hospital it would destroy the morale of and affect seriously the services rendered there, and for that reason **he was opposed to the placing of colored nurses in the City Hospital.** Dr. Gregg further said that he did not believe that this would be true with reference to colored internes. He was also **opposed to the resolution** because he felt that more could be accomplished by working quietly than by giving publicity to it.

Hoping this may give you the information desired, I remain,
Sincerely yours,
Clayborne George.

Gregg's reasons for opposing the admission of our girls in the nursing school at the City Hospital are simply **ridiculous** and a rank insult to all of our people of this community. —Editor.

BRINGS ACTION FOR BEING REFUSED SERVICE

Clevelandites Resort to Civil Rights Route

Cleveland Ohio, Sept. 9—A criminal action against William B. Jones manager of the Will-Ola Lunch Co., 89 The Arcade, and a suit against Mills Restaurant for discrimination are being arranged by Eugene Francis Cheeks, managing editor of The National Guide, who was refused service at the two restaurants. On August 29th Mr. Cheeks secured a warrant for William Jones who refused to service him on August 28th after having words with the manager on Monday, the 26th, with reference to eating.

Three days later, accompanied by Miss Cordelia A. White, and Mr. Talbot White, Mr. Cheeks entered Mills Restaurant at 315 Euclid avenue and was refused service. Each one has placed the case in the hands of lawyers and expects to bring separate suits.

The Ohio Civil Rights bill introduced by Mr. Harry C. Smith, editor of the Gazette of this city, was enacted into law while Mr. Smith was a member of the state legislature. It provides that any one found guilty of discrimination in any public place, because of race or color, can be fined not less than fifty dollars or more than five hundred, or imprisoned for six months, or both; or a civil suit may be brought for not less than fifty dollars or more than five hundred.

Other states having a similar Bill of Rights are Iowa, Connecticut, New Jersey, Colorado, Illinois, Indiana, Michigan, Minnesota, Nebraska, Rhode Island, New York, Pennsylvania, Washington, Wisconsin and California.

COP WHO BEAT WOMAN TRIED FOR ASSAULT

Trial Board Hears Case of Brutal Officer Who Beat Mrs. Turner

Patrolman Arthur E. Fredette, Station No. 2, was tried by the Police Trial Board, Wednesday, at Station No. 6, for assaulting Mrs. Ida Wheeler-Turner, 5523 Foot street, northeast, on October 6.

Inspector Lewis Stoll heard the case and all witnesses who testified at the first trial before Judge Mattingly in the Police Court on October 9 were heard.

Refused New Trial

Judge Mattingly refused to grant a new trial when the motion was made Monday for one. Attorneys George Hayes and Henry Dyson made the motion.

Mrs. Turner was accosted by Officer Fredette at the corner of Third and P streets, on the afternoon of October 6. It was testified by both witnesses that Officer Fredette struck her in making the arrest. He testified that Mrs. Turner was drunk and resisted, while defense witnesses stated that the Patrolman struck wwhile the woman was in a helpless condition. She was taken to Freedmen's Hospital, where it was found she was suffering fro mbruises about the head, and as a result she may lose the sight of her left eye.

Attack Scene Enacted

Mrs. Turner appeared at the ing from bruises about the head, and eye. She told the Board that her feet were hurting her at the time that caused the limp that the officer took her for being drunk.

Paul Hall, who testified for the government, enacted the whole scene of the assault and told how the brutal attack was made on Mrs. Turner while she was helpless on the ground.

OFFICER INJURES WOMAN'S EYE IN MAKING ARREST

Judge Fines Mrs. Wheeler, Who Was Severely Beaten by Police

EXTRA!

A Tribune reporter found out today that Mrs. Ida Wheeler, who was severely beaten by a police officer, Sunday, was suffering from a mental relapse when she was followed and knocked down by Officer Fredette.

The woman is Ida Wheeler Turner, and was a patient in the Gallinger Hospital, last February, for several weeks suffering from a nervous breakdown.

Mr. Turner was located Wednesday and stated that his wife frequently suffered with loss of memory and was wandering at the time Patrolman A. C. Fredette thought she was under the influence of liquor.

The case of Mrs. Ida Wheeler, 5523 Foot street, northeast, will be taken to the Trial Board, Attorney Harry A. Dyson announced immediately after the trial in Police Court, Wednesday.

A. S. Pinkett, secretary of the local branch of the N.A.A.C.P., was in court during the trial and stated the corner with her arms held to her head. He said that when he spoke to her and told her to move on she "talked" back to him, kicked him and struck him a blow across the cheek. He struck her then with his nightstick, he said.

Woman Helpless

Witnesses for Mrs. Wheeler said the officer handled the woman roughly while pushing her along the street. All stated that the officer struck while Mrs. Wheeler was in a helpless position with her foot held by Officer Fredette.

Mrs. Wheeler testified that a pair of new shoes caused the limp which the officer took for staggering. She appeared in court with her head swathed in bandages. Her left eye was partially knocked out of her head and doctors at Freedmen's say she will likely lose sight in that member.

Judge Mattingly commented on the case and said "it was odd that Mrs. Wheeler attended church in the northwest section when she lived in the southwest. Lawyer pointed out that this is nothing unusual, as many attend service in different parts of the city.

To Fight Case

Mrs. Wheelr is a quiet and respectable woman and the whole court room appeared to be in sympathy with her. Many were astonished when the judge gave his decision.

Mr. Pinckett, of the N.A.A.C.P., and many prominent persons were in the court room. Mr. Pinckett has already started the machinery of the association and every means will be used to get justice. that the local branch will throw its whole weight into prosecuting Officer Fredette.

Charges Suspended

Mrs. Wheeler was charged by the officer with resisting arrest, being drunk, and striking an officer. Judge Mattingly fined the defendant $50, and 60 days in jail on the drunk charge, $5 and $10 on the other charges, respectively. Charges were suspended.

Mrs. Wheeler, according to testimony, had attended Metropolitan A.M.E. Church, Sunday afternoon, and was returning home when she was accosted by Officer Fredette, Precinct No. 2, at the corner of Third and P streets, northwest. The officer told her to move on, and when she remonstrated he struck her across the head with his baton. She struggled across the street, followed by the officer, who again struck her. With blood streaming down her face she begged for mercy, and attempting to defend herself against his attack she raised her foot, which was caught by the officer with his left hand, and with his right he struck her a third blow across the face.

Held Feet In Air

Witnesses testified that the officer struck her the last blow while holding her feet about five feet in the air while the beaten woman begged for mercy and held on to a fence.

Three police officers testified that Mrs. Wheeler was under the influence of liquor, while Dr. M. McShane, of Freedmen's Hospital, who dressed her wound, stated that he did not detect any liquor on the defendant when he dressed her injuries.

Says Woman Was Sober

Mrs. Irene Turner, 244 P street, northwest, who washed her face while the helpless woman was lying in the street, said that the woman was not intoxicated.

Judge Mattingly said, when he suspended sentence, that the woman had been punished sufficiently. Many in the court room stated that this suggested that police officers were permitted to mete out punishment.

Courtroom Crowded

The court room was crowded when the case came to trial. Officer Fredette took the stand and testified that Mrs. Wheeler was on

CLEVELAND CIVIL RIGHTS STATUTE TESTED

(Special to The Herald)

The first conviction under the Cleveland Civil Right Statute was administered to Ernest Taylor, manager of Mike's Restaurant (a chain restaurant) here recently. A mixed party of two colored and two white men entered the restaurant for a meal and were insulted by abusive language as well as charged an additional service charge of $1.00 on their bill.

In Judge Meck's Court, the restaurant manager was fined $50 and costs.

Discrimination - 1929 Ohio

Colored Woman Sues For $15.000!

Policeman Shrope, who was dismissed from the police force for brutally beating and seriously injuring an unarmed colored woman, is now, together with his bondsmen, being sued for $15,000 by the injured woman. The case attracted the greatest attention from our justice-loving citizens, irrespective of race. The daily papers, (white), gave much space and editorial comment, as did also this colored paper, The Union. Kindest treatment and courteous consideration has been accorded the little 110-lb. female victim.

Colonel Sherrill has received much praise for his speedy dismissal from the police force of a person so undesirable.

Judge Tebbe deserves every commendation.

Attorney Louis Rubenstein, who has worked nobly and unceasingly in behalf of his client, called in the case Attorney Fred Hamilton, colored, who first told us of the outrage.

Attorney Falk, of Falk & Paul, rendered yeoman service in preparation of the papers filed in the suit. It is to be hoped in the interest of justice, that the ex-policeman will reap the punishment due for his brutality. It may deter others from similar cruelty upon helpless prisoners.

MRS. CURRY'S STORY

Why are you so interested in the case of Mrs. Mertilla McGill?

Is she a relative of yours?

These are two of the questions asked of Mrs. Edna McCurry, of 531 Hopkins street, city, daily.

Here are the answers—No. Mertilla is no relation of mine. Just a faithful friend. About four months ago, Mertilla and I met at a party. She being very friendly, we became acquainted. About three weeks later I had death in my family and soon had to go to St. Mary's Hospital for an operation. I being a wife and mother, became very worried and at a loss as to who would look after my home and children, when Mertilla, an acquaintance of only four weeks, offered to take care of both home and children without any charge! She did that for two months and visited me twice daily. Now who wouldn't be interested in a person like Mertilla?

On August 4, 1929, I was awakened out of my peaceful slumbers by the ring of the telephone. It was a call from Mrs. Lucell Fore, 1316 Cutter street, who asked me if I knew that Mertilla had been arrested. Being called so suddenly (half asleep), I said yes. But that was not true, for when I last saw Mertilla she was in the company of two young men. They all seemed to be as happ yas school children. Mrs. Fore told me what happened. She said, "Curry, one of the police who arrested Mertilla beat the poor girl unmercifully. He called her a Black B— and knocked her down three times and dragged her into the alley and she couldn't see what he did to the girl in the alley, but she said, "Curry, my heart went out for the girl because she seemed to me such a dear and faithful friend to you while we were in the hospital I just couldn't keep from crying. As soon as I hung up the receiver I hurriedly jumped into my clothes and made for the First District to enquire for Mertilla. I went to the desk and asked for Mrs. McGill and was told that they had no one by that name. I went back four times and was given the same answer. I then asked if they had any one there who was brought in between 4 and 5 o'clock who was beaten by a policeman on Cutter between Laurel and Sopkins street? I was told there was no one by the name of Mertilla McGill, that no one registered under that name. I told the officer that if the woman was beaten as bad as I had received the report over the phone a few hours ago, maybe the poor girl didn't remember what her name really was. I didn't give up my search. I went up through the main entrance of the City Hall and then down to the Women's Detention Department and asked the matron if she had a young woman by the name of Mertilla McGill who was brought in between 4 and 5 o'clock all beaten up by a policeman? She said, "I wasn't on duty at the time, but a woman was brought in who was badly beaten and said an officer beat her in an alley on Cutter near Laurel street, but the officer had registered her as Mary Doe. She is unconscious and is in a terrible condition." She said, "In the 22 years she had been matron, she hadn't seen a woman beaten by an officer like that." I asked if I could see Mertilla. She said, "She would call up the First District and see if I could.' But the answer came back right quick, "No." I still didn't give up. I went and asked them myself. They seemed to be very much displeased because I went and found Mertilla and asked me who gave me the permission to hunt up prisoners? I told the officer that I had asked them four times for the girl. I knew she was there, because I had called up all the hospitals. As she wasn't in them, I knew she must have been in the City Hall somewhere. I asked again to see the girl. I was told yes but hereafter not to be so smart. Mertilla was then brought out for me to see and it was the most pitiful sight I have ever seen. I went back to the desk and asked the officer had he seen how badly Mrs. McGill was beaten? He said, "No." When I went on to tell of Mertilla's condition, a young oiffcer stepped up and said, "Well, if I had had a hold of her she would have been in a worse shape than she is." I turned to him and told him that he couldn't have done any worse unless he had killed her. The officer behind the desk told me no to argue, but to get bail for the girl and get her to a doctor at once. That I did. Dr. Harry Carroll came in and attended Mertilla. She has been in my home ever since her illness. I am only trying to repay Mertilla for her faithfulness to me during my illness. Now that is one reason for my interest in her case. The other, she is a colored woman! I being the mother of 12 children, my heart overflows with sympathy for the young and I do love my race."

COPS WHO BRUTALLY ATTACKED WOMAN ARE FIRED FROM FORCE

Cincinnati, O., Oct 9—Dismissal of Patrolman Raymond C. Shrope white, who was charged with unnecessary roughness when arresting Mrs. Matella McGill, 541 Hopkins street, August 4, was sustained by the Civil Service Commission to which he appealer following his hearing before City Manager Sherrill.

Because of contradictory testimony given by members of the police department during Shrope's trial before Manager Sherill, it was indicated that the decision of the Civil Service Commission will not terminate the case. An investigation will be made to ascertain to what limit members of the police department will manufacture evidence to protect their associates who are on trial.

COSTS SUSPENDED WITHOUT HEARING

CIVIL SUIT NEXT!

The case of Martella McGill, the woman so badly butchered by the police, was called in Police Court. The policeman appeared with a prominent lawyer and a string of old witnesses, seemingly prepared to change their testimony. The inducements to do so must have been valuable, else they would not have been ready to take back the tragic story they had so freely told investigators. Attorneys Rubenstein and Hamilton were prepared for any emergency. Mr. Louis Rubenstein, Senior Counsel in the case, strongly advised against a warrant for assault, but recommended civil suit after the termination of Police Court proceedings. Such action was finally decided upon by the attorneys and Mrs. McGill.

Judge Tebbs has been very fair throughout the proceedings and he deserves commendation from all lovers of justice. The policeman, who was dismissed will seek reinstatement from the Civil Service Commissioners. Those gentlemen should be too intelligent and well-informed to reverse what Col. Sherrill only did, as a result of mature deliberations, founded upon accurate information. After such an exhibition of cruelty, unparalled in the history of this city or any city as far as a woman is concerned, the brazenness of the woman beating policeman, in seeking reinstatement, is more than a fitting testimonial to his brutality.

Discrimination - 1929

Oregon
3

MAY SUE UNIVERSITY FOR DRAWING "LINE"

SALEM, Ore.—Mr. and Mrs. Charles Maxwell, parents of Miss Maxine Maxwell, 19 years of age, accomplished vocalist and university sophomore, have brought charges against the officials of University of Oregon for refusing their daughter, "under any conditions," a room in the exclusive Susan Campbell Hall girls' dormitory on account of her color, and further attempting to persuade her to "bach" with another girl of our Race in a small house adjoining the college campus. The Maxwells have appealed the case to Gov. I. L. Patterson of Oregon.

Miss Maxwell states that the college girls had invited her to a pajama party as well as other college Halloween frolics, indicating that there was no prejudice on the part of her white schoolmates.

Karl Onthank, secretary of the university, declares that a housing shortage at the university actuated his denial; that he had no thought of race prejudice in his methods, and pointed to the fact that two young men of our Race students at this university were living in the young men's dormitory along with hundreds of white students.

Following a conference with Mr. and Mrs. Charles Maxwell, Gov. I. L. Patterson announced that an investigation of the charges would be made by the state board of higher education, which alone has jurisdiction over such university affairs.

SCOUT HEADS TRY JIM-CROW ON SCHOOL GIRL

Portland Citizens Put Stop To Southern Ideas In Oregon Schools

PORTLAND, Oregan, Nov 12 — The local branch of the National Association for the Advancement of Colored People, through a special committee under Dr. J. L. Caston has stopped discrimination against colored girls wishing to join the Girl Scout movement.

Complaint was made to the branch President, Ervin M. Flowers, that 3 Negro girl students in Elliott Grade School had been rejected when they applied for membership. Local scout leaders advised the colored girls to form girl scout troops of their own.

It was pointed out that the scout organizaion had been granted use of public school buildings and that they must therefore give full equality of treatment of all pupils. The schol authorities were found to be in accord with this position in the matter.

The girl scout executives explained that the idea of segregated troops had originated in the South, and gave colored girls opportunity for "leadership" among their own people

Discrimination - 1929

Pennsylvania.

NEW YORK SUN

DEC 31 1929

PROTEST COLOR LINE

500 Labor Defense Delegates Demonstrate at Pittsburgh.

PITTSBURGH, Dec. 31.—More than five hundred delegates and sympathizers of the International Labor Defense League and Labor Lyceum, in national convention here, marched into the lobby of the Monongahela Hotel last night and staged a demonstration in protest against the hotel's refusal to accommodate negro delegates.

Several squads of police watched the demonstration but made no attempt to interfere.

Led by I. Louis Engdahl, nationa secretary, the delegates walked into the hotel lobby, formed a circle and listened to their leader condemn discrimination against negroes. Unanimously the group voted to boycot all hotels which have such a policy and then marched out.

The convention has brought forty negro delegates from various part of the country. Among the person which the convention has honored are Yetta Stromberg, nineteen-year old California girl, under sentenc of from one to ten years for criminal syndicalism, and Fred Beale, 17 under sentence of from seventeen t twenty years for the Gastonia (N C.) disorders.

The convention closes tonight.

Discrimination - 1929

Tennessee.

W

CATERING TO PREJUDICE.

Local Interracial News
Sept 28

A well known local shoe concern of the chain store variety opened its doors to the public several years ago and in only a short time built up a good patronage including a large percent of Negro trade. Several months ago, to the surprise of these Negro patrons, the discriminatory tactics of ushering Negroes to the rear seats in the store to try on their shoes was employed. Complaint was registered with the officious young manager and he offered some fallacious excuse in an effort to place the blame on the shoulders of some one of his clerks, but offered no satisfactory assurance that such was not condoned by the store owners. During the past few days the public read with some interest the announcement that a receiver had been asked for this group of chain shoe stores.

Knoxville Tenn.

Failure of the business that started out with such a bright and promising future may not be due alone to the fact that an unfair and discriminatory attitude was exhibited toward a certain race of people who selected the store in which to spend their good money, but there is no question but that such was a strong contributing factor. Any business concern that caters to prejudice will suffer. The unkind, prejudiced type of people in the world today are in the minority, and certainly are in the class of those whose buying power is limited.

If the manager of this shoe store wanted to practice discrimination, it was his right, but he should have gone all the way to the extent that he would have met his would-be Negro patrons at the door and politely informed them that he did not desire their patronage. Fortunately for the race there were numerous other well established shoe concerns in our city who were not narrow enough to employ such petty tactics in their business methods, and these concerns are going on while receivers will continue to be appointed for those that cater to prejudice. The day is far past when men can play the "Dr. Jeckyl and Mr. Hyde" stunts in dealing with the public. Tricky, unfair attitudes toward a race or class of people are certain to be looked upon with disfavor by the fair-minded and thoughtful element of that group catered to.

Discrimination- 1929

Tennessee.

COMPLAINTS WELL FOUNDED

Numerous complaints have been registered during the past few weeks because of the hostile and discourteous attitude exhibited toward automobilists by the corps of highway patrolmen employed by the state department at Nashville. Instead of offering the courteous service for which they were evidently assigned, these officious young men, armed with big pistols, have engaged in conduct that served to terrorize several innocent and inoffensive citizens.

There is some question as to whether these men have the legal right to carry arms as they patrol the highways. Anyway, if they are operating under orders from Judge Albert Williams, of the department of ~~finance, at~~ Nashville, certainly their acts of discourtesy are not condoned by him. It is hoped that these offending patrolmen will be called on the mat and their hostile atitude investigated with a view of protecting the public.

Texas.

Discrimination- 1929

Lily White Roads are Texas' Newest

Writing on "Negroes in Texas" in the May number of the Debunker, edited by E. Haldeman-Julius, at Girard, Kansas, Booth Mooney asserts that Texas is saturated with race prejudice. His article summarized by the N.A.A.C.P. tells that in the town he lives in, of 2500 population, all Negroes must live on one side of the railroad track and are allowed in the business section only on brief errands of necessary shopping. Mr. Mooney continues:

"There is a road in this county on which it is ruled (by whom and by what right is immaterial) that Negroes must not appear at any time. Even those who are merely traveling through the county may not traverse this road, but must make a detour that adds several miles to their journey. . . .

"The school building for the Negro children of the town in which I live is a ramshackle structure that was formerly a barn. It has large cracks through which wind can (and does) sweep violently, and which let in rain and snow. School 'keeps' only a few months each year for the Negro children, and the teacher is never an efficient or sympathetic one. Only the bare rudiments of learning are taught, and these are presented in a 'take it or leave it' manner."

Discrimination-1929

Texas.

MORE ABOUT MRS. BROWN'S ARREST

Despite the fact that the case against Mrs. R. V. Brown, local female news vendor of color, was dismissed last week in corporation court, The Informer considers the incident grave enough to warrant additional editorial discussion; not with a view of agitating the matter, but to correct some views apparently held by some of Houston's white police officers toward colored citizens.

According to Mrs. Brown's version, when her case was called Tuesday of last week, one of the arresting officers appeared as a witness against her and informed the judge that the race woman "was selling a paper barred from Houston during the World War."

In this connection, the officer was grossly mistaken, for no Negro newspaper was barred from circulation in this city during the late war; and, as a matter of fact, neither the police department nor the city council can bar any paper from local circulation, either during martial or peaceful times, as long as the federal government permits said publication to employ the United States mail for distribution and circulation.

Of course, we realize that certain despotic city officials and police officers can frighten some Negroes and demand that they quit reading certain race papers (as was done in several Texas and Southern communities immediately after the World War), but this is America, a democratic republic, and such high-handed, autocratic and czaristic methods will not work in this country, not even in the benighted corners of "Bam."

Apropos of Mrs. Brown's arrest for alleged "selling Negro newspapers to white people on Main Street," it appears that many of our people here are in gross ignorance of their rights, or they are such beastly cowards that they consider it a crime or foolish act for a Negro to sell race papers on the main downtown street; for it has come to The Informer that some of our spineless and pussy-footing bipeds of color have been heard to remark that this colored woman "had no business on Main Street," and such tommyrot.

Why, Main Street belongs to all citizens of Houston, and a Negro, even a Negro woman, has as much right to sell race newspapers on Main Street or any other street as white people or any other American citizens!

From early morn until late night both white men and women are roaming colored residential sections of this city offering both newspapers and other wares to Negroes; and we have never heard of any of them being arrested in these black districts and being commanded to get back in the white section of the city where they belong and stop selling their goods to Negroes!

If Mrs. Brown had been a member of the white race, she would not have been arrested in the first place; and, if (as a white woman) some police officer had so forgotten his prerogatives as to place her under arrest and carry her to city prison in the police patrol, he not only would have been reprimanded severely for the act, but chances are he would have been suspended; while every white newspaper in the city would have carried flaming editorials denouncing such despotic actions upon the part of said officers.

There is a fundamental right at stake in this incident, and to pass the matter off merely with the dropping of the case against Mrs. Brown is not sufficient.

What had Mrs. Brown done in the first place to necessitate or warrant her arrest and humiliation by being placed in the police patrol and carried to the city bastile and forced to post a $25 cash appearance bond?

If she were "disturbing peace," as registered against her on the police blotter, why didn't the judge of corporation court attach a fine upon her?

Why fine other people for breach of peace and then permit this race woman to go scot-free from the same charge?

If she were accused of "disturbing peace" because the arresting office averred that she did not obey his "move on" order, why was she not arrested at Main and Lamar, where she was accosted by the officer, instead of Travis and Prairie, fully eight blocks from the scene?

Are white news vendors compelled to "move on," or are they not permitted to sell their papers on street corners and all over the city?

The Informer would like to know why Mrs. Brown was arrested by local police officers, and why it was even necessary to go through the farce of having a trial, when the arresting officer, superintendent of police and judge of corporation court knew that they had no real charges against this peaceful, law-abiding, hard-working, honest and Christian woman—who has supported herself and educated a son by selling papers on the local streets for the past 12 years?

Even police officers need to be informed that Negroes have some rights which even policemen are supposed to respect; and, despite the fact that police officers can apprehend more than 100 Negroes whenever some criminal charge is "trumped up" and charged at the door of the black contingent, The Informer still contends that the arrest and consequent embarrassment and humiliation of this local race woman were uncalled, unwarranted and illegal, and those responsible for the "stunt" proved themselves unworthy custodians of the public weal and welfare, and poor protectors of the peace and legal rights of American citizens!

Discrimination — 1929

VIRGINIAN-PILOT
NORFOLK, VA.

JUL 27 1929

booth and mark the ballot with crossed finger

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The Barbers' Licensing Project

At a meeting in Norfolk last Sunday the was organized The Journeymen Barbers' Ass ciation of Virginia the immediate objective which is the enactment of a State law esta lishing a licensing board to pass on the profe sional qualifications of barbers and to regula their status in the business. Forty-one State it was pointed out, already have such law The remaining States, of which Virginia is on are said to be in danger of being deluged wit incompetent practitioners forced into this ur regulated field by disbarments in the State that have set up high barbering standards. At the next session of the Legislature, therefor there is to be a renewal of the fight for th barbers' licensing bill which failed of passag at the session of 1928. One of the speakers a last Sunday's meeting advised the journeyme barbers assembled to vote for every candidat for the Legislature who promised to suppor the barber bill "whether he be a Democrat, Re publican or Socialist," and to vote agains every candidate who is not in favor of th measure. These are the tactics followed b our most successful minorities, so a lively legis lative battle is in prospect.

Meanwhile there is a challenge within th business itself. It comes from Negro barber who declare, to quote from a news article i the Norfolk Journal and Guide, that the pro posed law "will almost automatically disbar col cred barbers, regardless of experience or actua skill, because of the strict requirements em bodied in it and the immediately present im possibility of nearly all colored barbers to mee them."

Only those barbers would be licensed under th law who had at least an eighth-grade educatio and who could pass certain physical and techni cal tests. Newcomers would be admitted to li cense only after a six months' course in a bar bers' college and an eighteen months' appren ticeship under the supervision of a registere barber. Such a law, the Negro barbers fea could be easily administered in such a way a to disbar most of them from following thei trade and they are therefore preparing to op pose its enactment.

Whether barbering is a profession of such in timate concern to the public welfare as to re quire the supervision of a State licensing boar is a question that might be debated at som length. The Virginian-Pilot is not at this tim convinced that it is. If possible jeopardy t the public is the controlling idea here then w ought to have State boards for the licensing an supervision of chiropodists, manicurists, friseur and "beauticians"—all of them in position t make ignorance more costly to their customer than are the rank and file of barbers. But i we are to accede to the demand of the organ ized barbers and vest them with the privilege and prerogatives of a closed guild, it is impor tant that we so frame the licensing law as t prevent its being used as an instrument of racia discrimination. Negroes have been barbers i Virginia, and good barbers, too, since before th founding of the republic. No licensing schem susceptible of being used to squeeze them ou of their ancient calling and to make barberin in Virginia increasingly a Caucasian monopoly is to be tolerated. It will behoove the Legis lature, in simple justice to an economically handicapped element of the population, to scru tinize the barbers' licensing project with ex treme care—to make sure that it works no hard ship on barbers of either race now in respected practice, and to make sure that it does not set up for the admission of newcomers to the business, conditions which while nominally im partial are in effect discriminatory.

Politics and Barbers

From the Newport News Star

In our complacency and indifference to the ways of politics we are gradually losing everything of value to us by which we may make our living. There is a piece of legislation now proposed before the General Assembly of Virginia which would prevent barbers from following their trade unless they had obtained at least an eighth-grade education. This act of itself would put out of work a large majority of the Negro barbers of demonstrated skill in their business. It makes little difference that a number of white men have not also received the required educational qualifications under the bill for in some way or other they would be able to continue to pursue the business of barbering, but with the Negroes it would be a complete shut-out, the proposed legislation being aimed at such of them as conduct shops for white people. Many of our people take for granted that things just go along outside of the law and outside of politics but they will find that gradually they will be shut out from every gainful occupation except the most menial ones unless they take steps to block the insidious attacks that are being made by qualifying themselves to resist them.

Even at the risk of losing our popularity with certain of our people who regard their vote as a mere nothing we repeat that it is the duty of every man and woman who is capable of doing so to qualify themselves as electors so as to be able to put in a tangible protest against the determined efforts of certain politicians to reduce certain groups and classes to a state of serfdom. If eighth-grade education is required for barbers by law, it will only be a short time before two or three years of college work will be required for clerks and stenographers.

The opinion of The Newport News Star is that it is none of the Legislature's business in matters of this kind, provided the parties doing the service are satisfactory to those whom they serve; yet the threatened danger is a challenge to us to prepare ourselves to meet any emergency that may arise by being in position to fight back by the ballot, the surest weapon that the politicians respect.

The Barbers' Fight

IF the Barbers' Protective Association of Virginia, composed of journeymen and master barbers organized primarily to oppose the enactment of the State Barbers' Licensing bill in its present form, expect to present a solid front in opposition to the measure when it is re-introduced in the Legislature at the 1930 session, it must at first effect a cohesive internal organization in which the majority of Negro journeymen following the craft will be enlisted. At present there is a number of barbers, who doubtless not having thought the licensing bill through to its possible administration, are either favoring the measure or are undecided about it. For instance, a correspondent in the "Readers Column" of this paper, who evidently is a barber, sees nothing in the bill to cause alarm among Negro barbers, and thinks that if the bill becomes a law it will not only benefit the public as a health measure but will also protect the economic situation of the barbers. He is in favor of the bill because it would "check the influx of incompetent barbers from other states who cannot meet the requirements of their state law," and thinks the passage of such a law would be a great step forward inasmuch as it would force the barbers to train themselves for their trade.

Our correspondent has read the bill and he sees nothing in it to give colored barbers alarm. Of course that will be the precise conclusion reached by anybody who merely reads the wording of the measure but fails to follow it through to its possible import. The red herring in the bill has been very adroitly concealed. But our correspondent must know that laws licensing plumbers, electricians, engineers and others in trades in which the possibility of competition with the white worker exists, on the surface have nothing in them to cause colored workmen alarm, but in the administering of these laws they are positively alarming in so far as members of his race are concerned.

Our correspondent is further advised not to feel so sure of himself about "incompetent barbers from other states who cannot meet the requirements of their state law." It is that very possibility of the proposed Virginia law being so administered that some very good Virginia barbers will find themselves forced to go to other states to apply their trade, that those opposing the measure are seeking to guard against. Negro plumbers, electricians and many others with skilled trades go to other states to follow their trade, not because they are incompetent nor because the licensing laws of their own states do not read as fair for the colored as for the white, but when these laws are actually administered they are positively discriminatory against the Negro.

It is up to the barbers association to point out to the colored barbers the possible dangerous features of the bill, the elimination of which ought to be sought.

BARBERS TO CALL A MONSTER MASS MEETING SEPT. 1

Richmond Group Plans State-Wide Conference To Be Held In That City

Richmond, Va., Aug. 21—That the colored barbers of Virginia are deeply interested in the proposed barbers' licensing law which will come before the next session of the General Assembly, is evidenced by their activity in most of the important cities of the State.

A state-wide mass meeting is to be held in this city under auspices of the Barbers' Protective Association, Local No. 1, Richmond, at the Biltmore Hotel, 526 N. Second St., September 1, to which every Negro barber in Virginia, journeyman or master, is invited. C. L. Winfield, 501 N. Second St., is secretary of the general committee on arrangements for the meeting, and full information may be obtained from him.

The majority of the colored barbers are positively opposed to the proposed law, which they view as a threat to their economic existence, though there are some who favor this law, or some kind of law regulating the trade. It is believed, however, that any barber favoring the bill in its present form fails to realize how easily it might be administered in a way that would virtually close the trade against members of his race.

COLLEGE-BRED BARBERS.

The caliph, HAROUN-AL-RASCHID, used to gather the news of his realm in the barber shops of Bagdad, and even degenerate days of safety razors have not robbed the barber shops of their inherited place and position. The red and white barber-shop poles are not, as some suppose, incitements to patriotism, and in this antiseptic age this conventional sign does not designate a place where a man of "sanguine habit" can get a little blood-letting. Modern medicine has seen to that, and the barber has been reft of all his arts save hair-cutting, shaving and, glory be, that grand old refresher—hot towels on the face. This plan of chirurgery, grateful though it be, is not one that requires long or arduous training, and with no desire to cry down the noble art of barbering, it is common observation that a barber prospers more by a deft hand than a mathematical mind—and that a sense of humor is more prized by the customer in the chair than a complete comprehension of EINSTEIN'S theory.

The old-fashioned colored barber is a case in point. He might not know how to handle a test tube, but he did know how to hone a razor. He might be ignorant of the latest classification of ethnic groups, but he was certainly well up on interesting gossip. As ideas of sanitation have spread, the colored barber shops have kept pace with the new method, and in so doing the colored barbers have not lost their courtesy and politeness. To this paper it seems as foolish as it would be unpopular to pass a law that was intended deliberately to make it impossible for the Negro barber to carry on his vocation. Certainly there is no demand for any such law from the public, and, as O. HENRY once said, if it were enacted, "It would make HAROUN 'turn haroun' in his grave!"

The Proposed Barbers' Licensing Law

THE Barbers Protective Association of Virginia, composed of colored journeymen barbers, in opposing the Virginia barbers licensing bill are fighting a real and not an imaginary threat to their trade and economic existence. This bill sponsored by the Journeymen Barbers Association, a white organization, and having the backing of the Master Barbers' Association of America and the American Federation of Labor, passed the Senate of the 1928 General Assembly but failed of a majority vote in the House. It is certain to be re-introduced in the 1930 Legislature.

A study of the provisions of the bill discloses that it is patently an organized labor measure so drafted as to effectively limit the opportunity of colored persons to follow the trade as if it had been openly drafted to accomplish that purpose. While the provisions that call for the establishment of an examining and licensing board, and those that relate to personal health lend it an aspect of impartiality and public protection, those which would regulate entrance into the trade would in fact prove positively discriminatory against Negroes, and are basically similar to the provisions employed by organized labor to bar members of the colored race from many skilled trades. In fact, the provisions relating to apprenticeships and registration of barbers are so obviously in line with organized labor's closed-door methods that it is amazing that any organization would have the temerity to ask the State to sanction them by law.

For instance, under the proposed barbers licensing law a certificate of registration as a registered barber would be issued only to persons having practiced as a registered apprentice for a period of 18-months and who would successfully pass an examination under the board of examiners. A certificate of registration as a registered apprentice would be issued only to persons having graduated from a school of barbering approved by the board. Schools of barbering would be prohibited from accepting applicants having less than an eighth grade or equivalent education. These are the features of the bill which though appearing nominally impartial are in effect positively discriminatory.

The ingeniously devised and concealed plot in this bill starts with the school of barbering with its eighth grade educational entrance requirements, with its professional standing subject to the approval of the board of examiners. Not only would colored barbers find it impossible, on account of race, to enroll in any barbering schools now existing in this State, but the sweeping powers that would derive to the board by its control over the professional status of the schools, might be employed at will to negative the work of any school of barbering that might come into existence. By the simple expedient of failing to approve a school the board could make it useless for applicants to enroll in it to seek apprenticeship graduation. Such powers are broader than those vested in boards of law

Discrimination - 1929

Wisconsin.

JOURNAL
MILWAUKEE, WIS.

JUN 1 8 1929

From the People

The Word 'Nigger'

To The Journal: I've read the letters on the negro in Milwaukee. I have a daughter 3½ years old who rarely sees colored folks. I took her to the rest room at the Milwaukee public library, lorded over by one or more negro women. Upon entering the baby called: "Mother, see the niggers." Immediately the colored women began condemning me for teaching my child to say such things. On the elevator a white woman who had witnessed the scene continued the scolding, saying the child was the naughtiest she had ever seen.

Now, please understand, I did not tell the baby to call them niggers, in fact, I never heard her say it before. I do hope that if she chooses a wrong word in describing people while she is still such a child that she will be forgiven. I sincerely hope I shall never see hatred show in anyone's face as it did in those women's. I wonder if the library board is aware of these incidents? I'm positive you couldn't drag me there again even with a team of horses.

Certainly not the least of the many questions and problems to be solved in Milwaukee seems to be the negro problem.

DOROTHY'S MOTHER.

Sheboygan, Wis.

White and Black

To The Journal: I noticed in the issue of June 13 a letter in reference to my letter of June 9 concerning prejudice against negroes in Milwaukee. I judge the person is a southerner and I would like to say it 'sn't a matter of wanting to mix with the whites, although some of us do. And we are white as far as color goes and the white people don't know the difference. I was referring to prejudice as it is shown here in the last few years. I have lived here 31 years and I ought to know. We just want what we pay for and are entitled to. We don't have any Jim Crow here and so we don't expect Jim Crow treatment.

M. S.

Milwaukee.